

A Guide on

UMRA AND HAJJ

Written in Urdu By

MAULANA MUNTAKHEBUL HAQ

Translated By

DR. Y. A. HASHMI

Edited By

Jamil Naqvi ul Hanafi

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PREFACE

This book was originally compiled in Urdu by late Maulana Syed Muntakhabul Haq Quadri, more than twenty years ago, which was subsequently translated into English by Dr. Y.A Hashmi (of Karachi University) and published by P.I.A for the benefit of its Hajj passengers. Both the booklets are now out of print.

The necessity of an authentic Hajj & Umra guide in English language for the use of European and other English speaking pilgrims is being felt for quite sometime.

I am presenting this guide after comparing it with original Urdu text of Maulana Quadri and revising the English translation where-ever necessary. I sincerely hope that the learned translator and the respected publishers will excuse me for taking this liberty, but with good intentions.

I have also added to this Guide an elaborate table content which will facilitate the readers in quickly finding out the required information.

I am sure that this Guide in the present form will serve the purpose for which it is being published.

Karachi, April 30, 1992

Jamil Naqvi-al-Hanafī
Editor

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah the Compassionate,
the Merciful*

The Performance of HAJJ

Hajj is one of the basic tenets of Islam which every Muslim of means, at least once in a lifetime, must perform. Allah

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

"And pilgrimage to the House is a duty which people owe to Allah- whoever can find a way to it. And whoever disbelieves surely Allah is above the need of the worlds (3:96)."

About those who have the means but do not perform the Hajj, the Prophet said:

"A person who has the means to meet the expenses and transport through which he could reach the house of Allah, and even then he does not perform the Hajj, then his death under such circumstances is equal to the death of a Jew or a Christian" (Bukhari).

Regarding the reward and requital of Hajj, the Prophet said:

"The reward of a perfect Hajj is nothing but Heaven" (Bukhari & Muslim).

By the term "perfect Hajj" is meant that it is free from all kinds of shortcomings. It can also be trans-

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By the term "perfect Hajj" is meant that it is free from all kinds of shortcomings. It can also be trans-

lated as 'Hajj-i- Maqbool'. A Hajj when performed according to the injunctions and is free from shortcomings, will of course, Allah willing, be the 'accepted one'.

Therefore, the rules and regulations of Hajj are being discussed here so that you may earn the blessings of Hajj-i-Maqbool.

Departure from Home

O! pilgrims, you are very fortunate that Allah has blessed you with this great reward that He has arranged for you a visit to His Blessed House and to the tomb of the Holy Prophet. Khana-i- Kaba is the shadow of the throne of Allah on the earth and the centre of the Divine lustre. You are heading towards this centre. The tomb of the Holy Prophet is the treasure of Divine blessings and the cradle of the prophetic light (NUR). Your desire to present Yourself at the tomb of the Holy Prophet has turned you into an ardent admirer. Your heart certainly be full with the feeling that you are taking the first steps towards the holiest journey. Soon the piety and the splendour of the House of Allah and the greatness and dignity of the city of the Holy Prophet will be before your eyes. Therefore, you should start on this journey with the exclusive passion to carry out the commands of Allah and to seek His guidance. You should start from your home as if on the last journey of life. It is better if you entertain the poor and the needy with food at the time of your departure. At the time of leaving the house you are to offer two RAKATS of NAFL if it is not a MAKROOH time. In the first RAKAT after SURAH FATIHA, you are to recite "QULYA AYYOHAL KAFIRUNA" and in the second,

SURAH AKHLAS (QUL-HO-WALLAH-O-AHAD). After finishing your SALAT, first you are to recite AYAT-AL-KURSI and then "LE-ILAF-E-QURAISHIN". Then pray to Allah for help and comfort in the journey and, if you remember by heart, recite the following DU'A:

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ اللَّهُمَّ
إِنَّا نَسْأَلُكَ فِي مَسِيرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَحِبُّ
وَتَرْضَى اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَطْوِيَ لَنَا الْأَرْضَ وَتُهَوِّنَ عَلَيْنَا
السَّفَرَ وَارْزُقْنَا فِي سَفَرِنَا هَذَا السَّلَامَةَ فِي الْعَقْلِ وَالْدِينِ وَ
الْبَدَنِ وَالْمَالِ وَالْوَلَدِ وَتُبَلِّغْنَا حَجَّ بَيْتِكَ الْحَرَامِ
وَزِيَارَةَ نَبِيِّكَ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ اللَّهُمَّ
إِنِّي لَمْ أَخْرُجْ أَشْرًا وَلَا بَطَرًا وَلَا بَرِيَاءً وَلَا سَمْعَةً بَلْ
خَرَجْتُ اتِّقَاءَ سَخَطِكَ وَابْتِغَاءَ مَرْضَاتِكَ وَقَضَاءَ لِمَرْضِكَ
وَإِتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ
شَوْقًا إِلَى لِقَائِكَ اللَّهُمَّ فَتَقَبَّلْ ذَلِكَ وَصَلِّ عَلَى أَشْرَفِ
عِبَادِكَ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ۔

"O ! Allah Thou alone ist the Companion in the journey and Thou alone ist the Inheritor of my family and property.

O ! Allah we seek in this journey from Thee goodness and such action on our part which is dear and acceptable to Thee.

O ! Allah we beseech Thee that the distances of earth are reduced for us and make easy the journey for us;

and grant us in this journey the sustenance of wisdom, faith body, property and the protection of the children and bring us in safety to Thy blessed House and to the tomb of the Holy Prophet. May Allah's blessing be on the Holy Prophet.

O ! Allah I have not taken this journey for pride and arrogance: neither have I started for show or popularity but to save myself from Thy displeasure, to search Thy delight, to perform that which Thou haste enjoined, to follow the SUNNAT of Thy Prophet and with the desire to meet Thee. O ! Allah therefore accept this prayer"

When you leave the prayer-carpet after offering SALAT and after reciting the above DU'A the following DU'A should now be recited:

اللَّهُمَّ بِكَ إِنْتَشَرْتُ وَإِلَيْكَ تَوَجَّهْتُ وَبِكَ اعْتَصَمْتُ وَعَلَيْكَ
تَوَكَّلْتُ اللَّهُمَّ أَنْتَ ثِقَتِي وَأَنْتَ رَجَائِي - اللَّهُمَّ الْفَنِي مَا
أَهَمَّنِي وَمَا لَا أَهْتَمُّ بِهِ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي بِعَرَجَارِكَ لَا إِلَهَ
غَيْرُكَ - اللَّهُمَّ زِدْنِي التَّقْوَى وَاعْفِرْ لِي ذُنُوبِي وَوَجِّهْنِي إِلَى
الْخَيْرِ أَيْنَمَا تَوَجَّهْتُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَ
كَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكُورِ وَسُوءِ الْمُنْظَرِ فِي
الْأَهْلِ وَالْمَالِ -

"O ! Allah I have undertaken this journey solely on Thy help and I have turned my face only towards Thee. Thee alone is my Protector and on Thee alone I depend. O ! Allah in Thee alone I have confidence

and Thee alone is my help. O ! Allah be sufficient for me in all my problems and in all such issues which Thou knowest better than me. One who comes under Thine protection is the one who succeeds. There is none to be adored except Thee. O ! Allah bless me with the gift of piety and forgive sins; and in whichever direction I turn my face. Thou turneth me towards goodness. O ! Allah I seek Thine Protection from the hardship of the journey, to and fro. O ! Allah I seek Thy Protection from poverty after protection from poverty after prosperity and seek Thy refuge against the calamity which my family and property may suffer".

After reciting the above DU'A when you reach the door-end, you are to recite SURAH "INNA-AN-ZALNA" and when you come out of the house you are to recite the following DU'A:

بِسْمِ اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ تَوَكَّلْتُ
عَلَى اللَّهِ اللَّهُمَّ وَثِّقْنِي لِمَا تُحِبُّ وَتَرْضَى وَاحْفَظْنِي مِنَ
الشَّيْطَانِ الرَّجِيمِ -

"I come out in the name of Allah. There is no power and strength except Allah, the High, the Great. My trust is in Allah. O ! Allah favour me with the action with which Thou mayest be pleased and protect me from the accursed Devil".

When you are on the road recite to following DU'A.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُضِلَّ أَوْ أُضِلَّ أَوْ أَظْلِمَ أَوْ أُظْلِمَ أَوْ أَجْهَلَ
أَوْ يُجْهَلَ عَلَيَّ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

الْعَلِيِّ الْعَظِيمِ

اللَّهُمَّ وَفِّقْنِي لِمَا أَحَبُّ وَتَرْضَى وَأَعِصْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

"O ! Allah I seek Thy refuge from going astray or being led astray or turning oppressor or being oppressed, or showing ignorance or being fooled. I start in the name of Allah. I have confidence in Allah. There is neither power nor strength except Allah the Mighty, the Great, O ! Allah favour me with the deed with which Thou mayest be pleased and protect me from the accursed Devil".

When you bid farewell to your relatives, friends and neighbours, shake hand with them and recite the following DU'A.

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ وَغَفَرَ
ذُنُوبَكَ وَيَسِّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ وَرَدَكَ اللَّهُ التَّقْوَى
وَجَنَّبَكَ الرَّدَى-

"I entrust to Allah your faith and the end of your affairs. Allah may forgive your sins and may make goodness accessible to you, wherever you may be. Allah may bestow on you the gift of piety and protect you from destruction".

When you start the journey, recite BISMILLAH and then recite the following DU'A.

الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا
إِلَى رَبِّنَا لَمُنْقَلِبُونَ

"Praise be to Allah. He has made this (vehicle) subservient to us and we were not able to do it. And surely to our Lord we must return". (43:13).

Forms of Hajj

There are three kinds of Hajj. First is when from MEEQAT (the place from where the wearing of Ehram is necessary) only the Ehram for Hajj is worn and Umra is not combined with Hajj. Such type of Hajj is known by the name of IFRAD and one who performs such Hajj is known as MUFRID.

The second kind is when 'UMRA is combined with Hajj, that is, EHRAM for Hajj and 'UMRA is worn jointly. Such type of Hajj is known as QIRAN and the person is known as QARIN. The third type is when Hajj and 'UMRA may be combined in the same journey but in such a way that from MEEQAT, the EHRAM for 'UMRA is worn and in this EHRAM, Hajj remains excluded for the time being. Then after reaching MAKKA and after performing the 'UMRA, and after shaving the head, the EHRAM is disbanded and on 8th ZILHIJJA the EHRAM for Hajj is worn in the Holy mosque. This is known as TAMATTO and the person who performs such a Hajj is known as MUTAMATTE. The third type that is TAMATTO is the easiest. But such persons who can abstain from the forbidden things during EHRAM, for them QIRAN is the best.

The duties of Hajj

1. Resolution regarding HAJJ, to wear EHRAM and to recite TALBIYAH. As all these three are

done at the same time, they are numbered as one.

2. The stay at ARAFAT (WUQUF-E-ARAFAT) that is to stay from the afternoon of 9th ZILHIJJA to the sunset.
3. To perform TAWAF which is performed from 10th to the 12th ZILHIJJA, while 10th is preferred.

the pre-requisites of Hajj

1. After returning from ARAFAT to stay at MUZDALIFA at night and to perform MAGHRIB and ISHA prayers there, together.
2. To attempt SAI, between SAFA and MARWA.
3. To throw pebbles on JAMRAT.
4. To offer sacrifice for QARIN and MUTAMATTE.
5. To shave the head.
6. To perform the departing TAWAF.

The duties of 'UMRA

(Umra is also known as Hajj-i-Asghar).

1. The intention (NIYAT) to wear EHRAM and to recite TALBIYAH
2. To perform TAWAF around KABA.
3. SAI between SAFA and MARWA.

Pre-requisites of 'UMRA

In 'UMRA only one thing is compulsory, to shave hair.

EHRAM

1. The Philosophy behind EHRAM (the state

of ritual consecration of the MAKKA pilgrim):

Every action depends on intention but intention cannot be expressed without outward action. The TAKBIR-I-TAHRIMA which we recite at the beginning of every SALAT is really the declaration of this intention. To enter into the state of EHRAM is the outward action of intention of Hajj and to remain steadfast to it. By entering into the state of EHRAM you are now dressed to enter into the presence of your Lord. Now you have severed yourself from all worldly connections. King and begger, rich and poor, Arab and Ajami, black and white--all of them are dressed alike. Humanity is still to find out a better dress which depicts universal brotherhood. Our lives be sacrificed for the Prophet, the benefactor of humanity, who bestowed such a sanctity to brotherhood among mankind. The simplicity of the human nature is today manifest through your dress. This dress is also the declaration that the human nature today in its original and simple form, obliterating all impressions except that of Allah and disassociating itself from all worldly things, presents itself at the threshold of the Lord of the worlds with the insignificant present of heart and the soul. Voices are coming from all directions:

دلم برداشتم از ما سوا تو چو احرام سر کوئے تو بستم

My heart is averse to everything except Thee as I wear EHRAM at Thy house.

2. From where one should enter into the state of EHRAM

done at the same time, they are numbered as one.

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of ritual consecration of the MAKKA pilgrim):

Every action depends on intention but intention cannot be expressed without outward action. The TAKBIR-I-TAHRIMA which we recite at the beginning of every SALAT is really the declaration of this intention. To enter into the state of EHRAM is the outward action of intention of Hajj and to remain steadfast to it. By entering into the state of EHRAM you are now dressed to enter into the presence of your Lord. Now you have severed yourself from all worldly connections. King and beggar, rich and poor, Arab and Ajami, black and white--all of them are dressed alike. Humanity is still to find out a better dress which depicts universal brotherhood. Our lives be sacrificed for the Prophet, the benefactor of humanity, who bestowed such a sanctity to brotherhood among mankind. The simplicity of the human nature is today manifest through your dress. This dress is also the declaration that the human nature today in its original and simple form, obliterating all impressions except that of Allah and disassociating itself from all worldly things, presents itself at the threshold of the Lord of the worlds with the insignificant present of heart and the soul. Voices are coming from all directions:

دل برداشتم از ماسوا تو چو احرام سر کوئے تو بستم

My heart is averse to everything except Thee as I wear EHRAM at Thy house.

2. From where one should enter into the state of EHRAM

In this connection one thing should be remembered that Allah has specified certain sites round about MAKKA from which points it becomes compulsory for those reaching MAKKA to enter into the state of EHRAM whether they have intention for Hajj or 'UMRA. Such places are known as MEEQAT and they have been correctly pointed out in AHADITH NABAWI (sayings of the Holy Prophet). This condition is obligatory on all those residing beyond MEEQAT. Whether you enter into the state of EHRAM either for Hajj or 'UMRA, it is not permissible to cross MEEQAT without EHRAM. The second thing should be noted by such Pakistani's who travel by Air that the Aircraft lands at Jeddah after already crossing the MEEQAT. The result is that the intending Pakistani Haji does not know as to when and where he has entered the MEEQAT zone. Moreover, there is no EHRAM arrangements in the Aircraft. Therefore, it is necessary that intending pilgrims should enter into the state of EHRAM from their homes.

3. How to enter into the state of EHRAM

When you intend to enter into the state of EHRAM, first have a bath. Even ablution (WAZU) is sufficient. It is also the SUNNAT of the Prophet to clip the nails, to trim moustaches so that they are lowered, and the other unnecessary hair on the body be also removed. If you are in the habit of shaving the head, do it before you leave. For EHRAM two new seamless white linen or woollen sheets are necessary. Even if they are used but washed, then there is no harm. Both sheets should be 2 1/2 yards each. One should be used as TAHBAND (round the waist and above the navel) and other one

is used as upper garment. The lower sheet should remain above the ankles. Use of blanket, woollen sheets and towels is also not disallowed but the stitched garment such as shirt, payjama, under shirt, under wear, coat, Sherwahi etc. is disallowed. If the sheet has been mended or stitched in between, then there is no harm. The SUNNAT is that after entering into the state of EHRAM, you offer two RAKAT NAFL prayers. In the first RAKAT after SURAH FATEHA you recite QULYA-AYYOHAL-KAFIRUN, while in the second one SURAH AKHLAS. While offering this prayer you should cover your head with the upper sheet because the command for EHRAM has yet to start. After offering your prayers, you should make a declaration of the intention of Hajj in the following words if it is a Hajj of IFRAD:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي نَوَيْتُ الْحَجَّ وَ
أَحْرَمْتُ بِهِ مُخْلِصًا لِلَّهِ تَعَالَى.

"Q ! Allah I prepare myself for Hajj. thou maketh it easy for me and accept it on my behalf. I do the intention (Niyat) for Hajj and enter into its state of EHRAM only for the sake of Allah".

If you have the intention for QIRAN, do the following NIYAT:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي نَوَيْتُ الْعُمْرَةَ وَالْحَجَّ وَأَحْرَمْتُ بِهِمَا مُخْلِصًا
لِلَّهِ تَعَالَى.

In this connection one thing should be remembered that Allah has specified certain sites round about MAKKA from which points it becomes compulsory for those reaching MAKKA to enter into the state of EHRAM whether they have intention for Hajj or 'UMRA. Such places are known as MEEQAT and they have been correctly pointed out in AHADITH NABAWI (sayings of the Holy Prophet). This condition is obligatory on all those residing beyond MEEQAT. Whether you enter into the state of EHRAM either for Hajj or 'UMRA, it is not permissible to cross MEEQAT without EHRAM. The second thing should be noted by such Pakistani's who travel by Air that the Aircraft lands at Jeddah after already crossing the MEEQAT. The result is that the intending Pakistani Haji does not know as to when and where he has entered the MEEQAT zone. Moreover, there is no EHRAM arrangements in the Aircraft. Therefore, it is necessary that intending pilgrims should enter into the state of EHRAM from their homes.

3. How to enter into the state of EHRAM

When you intend to enter into the state of EHRAM, first have a bath. Even ablution (WAZU) is sufficient. It is also the SUNNAT of the Prophet to clip the nails, to trim moustaches so that they are lowered, and the other unnecessary hair on the body be also removed. If you are in the habit of shaving the head, do it before you leave. For EHRAM two new seamless white linen or woollen sheets are necessary. Even if they are used but washed, then there is no harm. Both sheets should be 2 1/2 yards each. One should be used as TAHBAND (round the waist and above the navel) and other one

is used as upper garment. The lower sheet should remain above the ankles. Use of blanket, woollen sheets and towels is also not disallowed but the stitched garment such as shirt, payjama, under shirt, under wear, coat, Sherwahi etc. is disallowed. If the sheel has been mended or stitched in between, then there is no harm. The SUNNAT is that after entering into the state of EHRAM, you offer two RAKAT NAFL prayers. In the first RAKAT after SURAH FATEHA you recite QULYA-AYYOHAL-KAFIRUN, while in the second one SURAH AKHLAS. While offering this prayer you should cover your head with the upper sheet because the command for EHRAM has yet to start. After offering your prayers, you should make a declaration of the intention of Hajj in the following words if it is a Hajj of IFRAD:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي نَوَيْتُ الْحَجَّ وَ
أَحْرَمْتُ بِهِ مُخْلِصًا لِلَّهِ تَعَالَى.

"Q ! Allah I prepare myself for Hajj. thou maketh it easy for me and accept it on my behalf. I do the intention (Niyat) for Hajj and enter into its state of EHRAM only for the sake of Allah".

If you have the intention for QIRAN, do the following NIYAT:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ وَالْحَجَّ فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي نَوَيْتُ الْعُمْرَةَ وَالْحَجَّ وَأَحْرَمْتُ بِهِمَا مُخْلِصًا
لِلَّهِ تَعَالَى.

"O ! Allah I prepare myself both for 'UMRA and Hajj. Make both of them easy for me and accept both of them on my behalf. I hereby do the Niyat for 'UMRA and Hajj and I enter into state of EHRAM for both of them for the sake of Allah alone".

If you have the intention for TAMATTO, then you do the NIYAT of 'UMRA initially like this:

اللَّهُمَّ إِنِّي أُرِيدُ الْعُمْرَةَ فَيَسِّرْهَا لِي وَتَقَبَّلْهَا مِنِّي نَوَيْتُ
الْعُمْرَةَ وَأَحْرَمْتُ بِهَا مُخْلِصًا لِلَّهِ تَعَالَى -

"O! Allah I prepare myself for 'UMRA, make it easy for myself and accept it on my behalf. I do hereby the NIYAT for 'UMRA and enter into its state of EHRAM for the sake of Allah alone".

After finishing the 'UMRA and after shaving the head, the restrictions of EHRAM will be removed and on 8th ZILHIJJA you will enter into the state of EHRAM in kaba with the following NIYAT:

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي نَوَيْتُ
الْحَجَّ وَأَحْرَمْتُ بِهِ مُخْلِصًا لِلَّهِ تَعَالَى -

"O ! Allah I prepare myself for Hajj, make it easy for me and accept it on my behalf. I hereby do the NIYAT for Hajj and enter into its state of EHRAM for the sake of Allah alone".

If you cannot reproduce the arabic form of NIYAT, you can recite it in any language, including English. After announcing the NIYAT, the TAKBIR-I-TAL-

BIYAH, which is reproduced below, should be recite thrice. TALBIYAH:

تَلْبِيَّهٖ - لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

These are the exact wordings of TALBIYAH as attributed to the Holy Prophet. They should be exactly remembered. The TALBIYAH should be recited with four halts in the following manner:

1. لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ
2. لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ
3. إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ
4. لَا شَرِيكَ لَكَ -

The moment you have pronounced the TALBIYAH, the injunctions regarding EHRAM start. It is, therefore, necessary that before reciting the TALBIYAH you uncover the head. The TALBIYAH is the incessant repetition (ZIKR) for Hajj and 'UMRA as if an special slogan of the pilgrim. Actually it is the response to the call of Prophet Abraham. Under the orders of Allah the Prophet Abraham called his servants to enter the Fold. Therefore, such servants who have the intention either of the Hajj or 'UMRA and enter the House of Allah in the state of EHRAM, they recite TALBIYAH as if they are responding to the call of Prophet Abraham to present themselves (in the presence of Allah).

After pronouncing TALBIYAH, you should raise your hands in supplication with humility and lowliness. One of the accepted DU'A of the occasion is given below:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ
غَضَبِكَ وَمِنْ النَّارِ -

"O ! Allah I seek Thy pleasure (Rada) and Paradise and seek refuge in Thee from Thine wrath and Hell".

From now onwards the TALBIYAH is the best 'catch-word' for you. If you meet somebody, you climb up and you climb down, in short in every condition, you pronounce this TALBIYAH loudly with warmth of the greatness, fear and love of Allah in your heart. The ladies should recite the TALBIYAH in low voice. If you are performing Hajj of TAMATTO or performing 'UMRA alone, then you discontinue the TALBIYAH just after the TAWAF-i-KABA (making seven circuits round KABA) for 'UMRA. If you are performing the Hajj of IFRAD or QIRAN, then you should not discontinue TALBIYAH unless you have started the RAMI at JAMRA-i-AQABAH and you discontinue the TALBIYAH the moment you have finished the RAMI at JAMRA-i-AQABAH.

The Restrictions of EHRAM

When you have offered the prayers of EHRAM and you have pronounced the TALBIYAH, then you are now 'MUHRIM'. All the restrictions of EHRAM are now binding on you. Now you cannot wear an stitched garment, you cannot cover your head or face, you cannot wear such a shoe which covers the bone of the upper portion of your foot, you cannot

shave, neither you can remove a single hair from any part of the body, you cannot clip your nails, you cannot apply scent, you cannot indulge in intercourse. Nay, you cannot even talk of such a thing which may enhance this intention. You cannot kill or shoot any animal, you cannot even harm an insect even on your body or on your sheets. Quarrel or fight in ordinary circumstances is always forbidden, but when you enter into the state of EHRAM, it is totally forbidden.

Ladies and EHRAM

The commands for EHRAM for the ladies are almost similar except that they can wear stitched garments and can cover their heads but they cannot cover their face. If they come across an stranger then they cannot hide their face with EHRAM but they may do so with any other thing. The purpose behind this restriction is that you observe PURDAH (veil) through the JALAL (majesty) of Allah alone.

The selection of a MUALLIM (guide)

Every intending pilgrim is to select a MUALLIM before he reaches Hijaz. He works as his guide during his stay in Hijaz till the former returns. Every intending pilgrim is to inform the 'NAQIBUL VUKALA' at the Customs Shed the name of his MUALLIM at the time of his arrival at Jeddah. It is the duty of the MUALLIM to look after the accommodation of the Haji and to explain to the pilgrim all the regulations and customs of Hajj. As the majority of the intending pilgrims are unaware of the local conditions in Hijaz and its routes and are not conversant with the Arabic language, hence the necessity of such a guide. Once you have selected a MUALLIM you cannot change him. If you are forced to make such a decision, you will have

to pay the fees a second time. If the treatment of the MUALLIM is unbearable or you have serious complaint against him, then you can change the MUALLIM with the help of the head of the MUALLIMS or through the intervention of Pakistan Embassy.

Jeddah

The intending pilgrim, either travelling by sea or air, first reaches Jeddah. In a word, JEDDAH is the gateway of the Holy Sanctuary. After reaching Jeddah you pronounce TALBIYAH often and busy yourself with the remembrance of Allah much (ZIKR). After reaching Jeddah you will be taken to the Custom's Shed where your passport or Pilgrim pass will be examined along with your belongings. There is no Custom's duty in Saudi Arabia but if you are in possession of any illegal thing, you will be dealt with according to the law of the country. At this very stage you will inform the NAQIBUL VUKALA about the name of your MUALLIM. You will be introduced here to an agent of the MUALLIM. From the Custom's Shed you will be brought to the camp of the pilgrims (MADINAT-UL-HUJJAJ). Here, either the chief agent of the MUALLIM or the MUALLIM himself will meet you. Now you arrange your onward journey according to his instructions.

Haram

Round about MAKKA certain signs are displayed at well-arranged boundaries. These signs were first fixed by Prophet Abraham. These signs were renewed by the Holy Prophet. As and when required, the Khulafa (The Caliphs) continued the renovation of these signs. On way from Jeddah, 10 miles from Makka, a minaret displaying the sign of Haram, is standing adjacent to

the place known as SHUMAISSIYYAH. From Madina to Makka at TANIM at a distance of 3 miles, and from Yemen to Makka at IZAAT-i-LABAN at a distance of 7 miles, and from Iraq at a distance of 7 miles and from Ja'rana at a distance of 9 miles, and from Taif at distance of 7 miles are the precincts of Haram. Within this boundary hunting, catching of animals or to cut the grass or tree is forbidden.

After leaving Jeddah when you reach near SHUMAISSIYYAH, from where Makka is only 10 miles, you will observe a minaret. From here the precincts of Haram start. To enter the precincts of Haram is to enter into the presence of the Lord of the worlds a privilege assigned to the fortunates only. At that time you recite the following DU'A:

اللَّهُمَّ إِنَّ هَذَا حَرَمُكَ وَحَرَمُ رَسُولِكَ فَحَرِّمْ لِحُمِي وَدَمِي وَعَظْمِي وَ
بَشَرِي عَلَى النَّارِ اللَّهُمَّ آمِنِّي مِنْ عَذَابِكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

Entrance in Makka

It is the SUNNAT of the Prophet to have bath before entering Makka. Nowadays even if you have a bath at Jeddah, the SUNNAT will be performed because of the fast moving Motor vehicles it does not take a long time between Jeddah and Makka.

At the first sight of Makka recite the following DU'A:

اللَّهُمَّ اجْعَلْ لِي بِهَا قَرَارًا وَارْزُقْنِي بِهَا حَلَالًا اللَّهُمَّ الْبَلَدُ
بَلَدُكَ وَالْبَيْتُ بَيْتُكَ جِئْتُ أَطْلُبُ رَحْمَتَكَ وَأَسْأَلُ طَاعَتَكَ
مُتَّبِعًا لِمُرِّكَ رَاضِيًا بِقُدْرِكَ وَأَسْأَلُكَ مَسْئَلَةَ الْبُضْطَرِّ

to pay the fees a second time. If the treatment of the MUALLIM is unbearable or you have serious complaint against him, then you can change the MUALLIM with the help of the head of the MUALLIMS or through the intervention of Pakistan Embassy.

Jeddah

The intending pilgrim, either travelling by sea or air, first reaches Jeddah. In a word, JEDDAH is the gateway of the Holy Sanctuary. After reaching Jeddah you pronounce TALBIYAH often and busy yourself with the remembrance of Allah much (ZIKR). After reaching Jeddah you will be taken to the Custom's Shed where your passport or Pilgrim pass will be examined along with your belongings. There is no Custom's duty in Saudi Arabia but if you are in possession of any illegal thing, you will be dealt with according to the law of the country. At this very stage you will inform the NAQIBUL VUKALA about the name of your MUALLIM. You will be introduced here to an agent of the MUALLIM. From the Custom's Shed you will be brought to the camp of the pilgrims (MADINAT-UL-HUJJAJ). Here, either the chief agent of the MUALLIM or the MUALLIM himself will meet you. Now you arrange your onward journey according to his instructions.

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the place known as SHUMAISSIYYAH. From Madina to Makka at TANIM at a distance of 3 miles, and from Yemen to Makka at IZAAT-i-LABAN at a distance of 7 miles, and from Iraq at a distance of 7 miles and from Ja'rana at a distance of 9 miles, and from Taif at distance of 7 miles are the precincts of Haram. Within this boundary hunting, catching of animals or to cut the grass or tree is forbidden.

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بَشَرِي عَلَى النَّارِ اللَّهُمَّ آمَنْتُ مِنْ عَذَابِكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

Entrance in Makka

It is the SUNNAT of the Prophet to have bath before entering Makka. Nowadays even if you have a bath at Jeddah, the SUNNAT will be performed because of the fast moving Motor vehicles it does not take a long time between Jeddah and Makka.

At the first sight of Makka recite the following DU'A:

اللَّهُمَّ اجْعَلْ لِي بِهَا قَرَارًا وَارْزُقْنِي بِهَا حَلَالًا اللَّهُمَّ الْبَلَدُ
بَلَدُكَ وَالْبَيْتُ بَيْتُكَ جِئْتُ أَطْلُبُ رَحْمَتَكَ وَأَسْأَلُ طَاعَتَكَ
مُتَّبِعًا لِمُرِّكَ رَاضِيًا بِقُدْرِكَ وَأَسْأَلُكَ مَسْئَلَةَ الْهَاضِمِ

إِلَيْكَ الْمُسْتَفِيقِ مِنْ عَذَابِكَ أَنْ تَسْتَقْبِلَنِي بِعَفْوِكَ وَأَنْ
تُجَاوِزَ عَنِّي بِرَحْمَتِكَ وَأَنْ تُدْخِلَنِي جَنَّاتِكَ

"O ! Allah bless me with peace and tranquillity in its precincts and bestow on me the lawful sustenance in it. O ! Allah this city is Thine city and this House is Thine House. I have presented myself in search of Thy mercy and with the intention of submission to Thee following Thy commands and submitting to Thy desire, I beseech Thee as the discomfited one who is afraid of Thy wrath. Accept my apology along with Thine forgiveness and pardon me along with Thine mercy and enter me into Thine Paradise".

It is better to enter Makka from the side of JAN-NAT-UL-MO'ALLA because it is the oldest cemetery of Makka where the graves of some of the Companions of the Prophet are still intact. Passing through JAN-NAT-UL-MO'ALLA, when you reach the place known as "MAD'A, recite the following DU'A:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ - اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ نَبِيُّكَ
مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَأَعُوذُ بِكَ مِنْ
شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

"Our Lord grant us good in this world and good in the Hereafter and save us from the chastisement of the Fire. O ! Allah I beseech Thee for the goodness for which the Prophet (peace be on him) prayed and

I beseech Thee to save me from the evil for which the Prophet (peace be on him) prayed".

To enter Makka from the side of JANNAT-UL-MO'ALLA and to recite the above DU'A at 'MAD'A' is better. But if it is not possible, there is no harm.

The presence in MASJID-i-HARAM and TAWAF

After reaching Makka, you perform ablution (Wazu) and enter the Holy Sanctuary through 'BABUL ISLAM', one of the gates, if possible. At the time of entrance, step in with your right foot and recite the following DU'A:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

"O ! Allah forgive my sins and open for me the gates of Thy mercy".

And when you first see the BAITULLAH, recite the following words:

اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

"Allah-o-Akbar, La illah illal laho, wa la ho akbar".

And raise your hands in supplication and recite the following DU'A (at the time of looking at BAITULLAH the RA'ul-YADAIN 'raising of the hands' is SUNNAT of the Prophet):

اللَّهُمَّ زِدْ بَيْتَكَ هَذَا تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً وَ
زِدْ مَنْ حَجَّهٖ أَوْ عَمَرَ تَشْرِيفًا وَتَكْرِيمًا وَتَعْظِيمًا وَبِرًّا
اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ فَخَيَّرَ بَيْنَا

بِالسَّلَامِ أَعُوذُ بِرَبِّ الْبَيْتِ مِنَ الدَّيْنِ وَالْفَقْرِ وَمِنْ ضَيْقِ
الصَّدْرِ وَعَذَابِ الْقَبْرِ -

"O ! Allah increase the greatness, respect, nobility and awe of this House of Thine and also bestow nobility, respect, greatness and goodness to those who offer Hajj or 'UMRA. O ! Allah Thee alone is the embodiment of Islam and from Thee alone is the peace. Bestow peace on us. I seek protection from the Lord of this House from debt, from want, from the narrowness of heart and from the punishment in the grave".

TAWAF, the First Performance

Whether one has entered either with the intention of Hajj or 'Umra or whether there is any one of the three kinds of Hajj, the first duty of the intending pilgrim, after freeing himself from lodging problem, is to hurry to the Holy precincts and to perform the circuits round KABA (Of course the nature of TAWAF differs in each condition). For those offering 'Umra or TAMATTO, this TAWAF will be of 'UMRA and in case of MUFRID and QARIN, this TAWAF will be QADUM which is a SUNNA'T and not WAJIB (obligatory).

The Method of TAWAF

TAWAF means to make circuits round a thing. Technically TAWAF means to make seven circuits round the KABA. One circuit is known as SHUT. Except for KHANA-i-KABA, TAWAF is disallowed for any other thing. Intention is necessary for

TAWAF. Without intention you may make any number of circuits but of no use. The intention for TAWAF should be like this: O ! Allah I have the intention of TAWAF to seek Thy good pleasure. Make it easy for me and accept it". This intention is obligatory at heart but if it is recited, it would be better. With this intention (NIYAT), one should take such a position that the BLACK STONE (Hajar-i-Aswad) should be on one's right side. After making the intention, one should start in such a way that he comes face to face to HAJAR-i-ASWAD. Now the hands should be so raised as we do in TAKBIR-i-TAHRIMA and the TAKBIR should now be so recited:

بِسْمِ اللَّهِ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَبِاللَّهِ الْحَمْدُ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى رَسُولِ اللَّهِ أَكْبَرُ إِيْمَانًا بِكَ وَوَفَاءً بِعَهْدِكَ وَإِتِّبَاعًا لِسُنَّةِ
نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

If one does not remember the whole of the above TAKBIR or because of the crowd it is not possible to recite the whole, then to recite:

بِسْمِ اللَّهِ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ

will be sufficient: The Black Stone should be kissed in such a way that both the hands should rest on it as if one is in prostration (SIJDA). The Black Stone should be kissed with due respect. If one cannot reach HAJAR-i-ASWAD, then it should be touched either with a stick or with some other thing and that object should be kissed. Even if this is not possible, then both the hands should be raised from a distance in

بِالسَّلَامِ أَعُوذُ بِرَبِّ الْبَيْتِ مِنَ الدَّيْنِ وَالْفَقْرِ وَمِنْ ضَيْقِ
الصَّدْرِ وَعَذَابِ الْقَبْرِ -

"O ! Allah increase the greatness, respect, nobility and awe of this House of Thine and also bestow nobility, respect, greatness and goodness to those who offer Hajj or 'UMRA. O ! Allah Thee alone is the embodiment of Islam and from Thee alone is the peace. Bestow peace on us. I seek protection from the Lord of this House from debt, from want, from the narrowness of heart and from the punishment in the grave".

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Whether one has entered either with the intention of Hajj or 'Umra or whether there is any one of the three kinds of Hajj, the first duty of the intending pilgrim, after freeing himself from lodging problem, is to hurry to the Holy precincts and to perform the circuits round KABA (Of course the nature of TAWAF differs in each condition). For those offering 'Umra or TAMATTO, this TAWAF will be of 'UMRA and in case of MUFRID and QARIN, this 'TAWAF' will be QADUM which is a SUNNAT' and not WAJIB (obligatory).

The Method of 'TAWAF

TAWAF means to make circuits round a thing. Technically TAWAF means to make seven circuits round the KABA. One circuit is known as SHUT. Except for KHANA-i-KABA, TAWAF is disallowed for any other thing. Intention is necessary for

TAWAF. Without intention you may make any number of circuits but of no use. The intention for TAWAF should be like this: O ! Allah I have the intention of TAWAF to seek Thy good pleasure. Make it easy for me and accept it". This intention is obligatory at heart but if it is recited, it would be better. With this intention (NIYAT), one should take such a position that the BLACK STONE (Hajar-i-Aswad) should be on one's right side. After making the intention, one should start in such a way that he comes face to face to HAJAR-i-ASWAD. Now the hands should be so raised as we do in TAKBIR-i-TAHRIMA and the TAKBIR should now be so recited:

بِسْمِ اللَّهِ اللَّهُمَّ أَكْبِرْ لَا إِلَهَ إِلَّا اللَّهُ وَبِذَلِكَ الْحَمْدُ وَالصَّلَاةُ وَالسَّلَامُ
عَلَى رَسُولِ اللَّهِ اللَّهُمَّ إِنِّي مَأْنَابُكَ وَوَقَاءُ بَعْدِكَ وَإِتِّبَاعُ السُّنَّةِ
نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

If one does not remember the whole of the above TAKBIR or because of the crowd it is not possible to recite the whole, then to recite:

بِسْمِ اللَّهِ اللَّهُمَّ أَكْبِرْ وَبِذَلِكَ الْحَمْدُ

will be sufficient: The Black Stone should be kissed in such a way that both the hands should rest on it as if one is in prostration (SIJDA). The Black Stone should be kissed with due respect. If one cannot reach HAJAR-i-ASWAD, then it should be touched either with a stick or with some other thing and that object should be kissed. Even if this is not possible, then both the hands should be raised from a distance in

such a way that they are towards the Black Stone and the back palm should be in front of your face. After that, the hand should be kissed. While kissing the Black Stone or placing the hands on it, care should be taken that other people are not harmed. If there is the possibility that others may be disturbed, then the hands should be raised only upto the shoulders and in that position they should be kissed. After ISTILAM (kissing) of HAJAR-i-ASWAD, turning to right, one should walk towards the door of the KABA and should now make circuits round it. When reaching RUKN-i-YAMANI, it should be touched either with both the hands or with the right hand only because it is a SUNNAT. To kiss it or touch it with the left hand is against the SUNNAT. If touching of it is not possible then you go ahead.

N.B. KABA has four corners. Each corner is known as RUKN. One RUKN is that of HAJAR-i-ASWAD. Opposite to it, in the westerly direction, is the RUKN-i-YAMANI. The rest of the two corners are known as Syrian and Iraqi (RUKN-i-SHAMI AND RUKN-i-IRAQI). But for TAWAF no instructions are forthcoming for these two corners.

When you again reach HAJAR-i-ASWAD you should again recite *بِسْمِ اللَّهِ الْأَكْبَرِ* and the same process should be followed of kissing etc., as done earlier. In this way one SHUT or circuit is complete. Seven circuits from the Black Stone and back will make one TAWAF. After completing seven circuits, the ISTILAM of HAJAR-i-ASWAD, on the above pattern, should be done 8th time also. (ISTILAM means either to kiss or to touch).

The problem

When rows are being formed for the congregational prayers and when the IMAM stands up for the Sermon, then at that time TAWAF is MAKROOH (disallowed).

The prayers (DU'A) for TAWAF

Such prayers for all the seven circuits of TAWAF which go back to the Prophet and his Companions are reproduced below. There is a great blessing if they are understood and properly recited. If these DU'A could not be remembered, then at least the following DU'A should be remembered:

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

Even if this DU'A is not known, then any DU'A in any language will do and your entreaties should be placed before your Lord.

The DU'A of the first circuit

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ إِنِّي بِكَ وَتَصَدِّيقًا بِكَلِمَاتِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ وَحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْقَوَّ وَالْعَافِيَةَ وَالْمَغَافَةَ الدَّائِمَةَ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ وَالْفُرُوزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ۔

"Allah is holy: All praise is to Allah: here is nobody worthy to be adored except Allah, Allah is the greatest: There is no power or strength except Allah, the Great the Powerful. Peace and salutation be on the Apostle of Allah. O', Allah (I start the TAWAF) having faith in Thee, obeying Thy commands, fulfilling the promises made to Thee and following the SUNNAT of Thy Prophet and Thy beloved Mohammad (May peace be on him). O ! Allah I beseech Thee for the forgiveness of my sins and protection from every evil and eternal safety from every calamity, to be rewarded in this world and the next and to be immuned from the Hell".

Reaching at Rukn-i-Yemani finish this DU'A and then recite the following DU'A:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَ
قِنَا عَذَابَ النَّارِ - وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ يَا
عَزِيزُ يَا غَفَّارُ يَا رَبَّ الْعَالَمِينَ -

"O ! Lord grant us good in this world and good in the hereafter and save from the chastisement of the Fire and enter us in the Paradise along with the righteous ones, O ! Powerful, Forgiving, O ! Lord of the worlds".

After reciting this DU'A and reaching Hajar-i-Aswad, give a kiss to it. If kissing is not possible, then touch it either with both the hands or with the right hand. Even if this is not possible, then you raise your hands turning your palms towards Hajar-i-Aswad. The hands should not be raised up to the ear

because this was to be done in the beginning of the first circuit only.

Reciting بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ you go ahead and start reciting the DU'A of the second circuit.

DU'A of the second circuit

اللَّهُمَّ إِنَّ هَذَا الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ وَالْأَمْنَ أَمْنُكَ
وَالْعَبْدُ عَبْدُكَ وَأَنَا عَبْدُكَ وَأَبْنُ عَبْدِكَ وَهَذَا مَقَامُ
الْعَائِدِيكَ مِنَ النَّارِ فَحَرِّمْ لِحُومَنَا وَبَشْرَنَا عَلَى النَّارِ اللَّهُمَّ
حَبِّبِ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكْرِهْ إِلَيْنَا الْكُفْرَ وَ
الْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ اللَّهُمَّ
قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ اللَّهُمَّ ارْزُقْنِي الْجَنَّةَ بِغَيْرِ حِسَابٍ

"O ! Allah verily this House is Thine House and this Haram is Thine Haram and the peace and tranquillity which prevails here is from Thine bounties. And every servant is Thy servant and I am also Thy servant and this is the place of those who seek Thine refuge from the Hell-fire. So Thou should make our flesh and our blood HARAM (forbidden) to Hell-fire. O ! Allah make Faith our passion and create its love in our hearts and make infidelity and corruption and disobedience distasteful for us and include us in the category of those who obtained guidance. O ! Allah on the Day when Thee resurrects all, spare me from Thy punishment. O ! Allah reward me the Paradise without any interrogation".

This DU'A should be finished by the time you reach Rukn-i-Yemani and, as you go ahead, you recite the second DU'A of the first circuit.

"Allah is holy: All praise is to Allah: here is nobody worthy to be adored except Allah, Allah is the greatest: There is no power or strength except Allah, the Great the Powerful. Peace and salutation be on the Apostle of Allah. O', Allah (I start the TAWAF) having faith in Thee, obeying Thy commands, fulfilling the promises made to Thee and following the SUNNAT of Thy Prophet and Thy beloved Mohammad (May peace be on him). O ! Allah I beseech Thee for the forgiveness of my sins and protection from every evil and eternal safety from every calamity, to be rewarded in this world and the next and to be immuned from the Hell".

Reaching at Rukn-i-Yemani finish this DU'A and then recite the following DU'A:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَ
قِنَا عَذَابَ النَّارِ - وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ يَا
عَزِيزُ يَا غَفَّارُ يَا رَبَّ الْعَالَمِينَ -

"O ! Lord grant us good in this world and good in the hereafter and save from the chastisement of the Fire and enter us in the Paradise along with the righteous ones, O ! Powerful, Forgiving, O ! Lord of the worlds".

After reciting this DU'A and reaching Hajar-i-Aswad, give a kiss to it. If kissing is not possible, then touch it either with both the hands or with the right hand. Even if this is not possible, then you raise your hands turning your palms towards Hajar-i-Aswad. The hands should not be raised up to the ear

because this was to be done in the beginning of the first circuit only.

Reciting بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ you go ahead and start reciting the DU'A of the second circuit.

DU'A of the second circuit

اللَّهُمَّ إِنَّ هَذَا الْبَيْتَ بَيْتُكَ وَالْحَرَمَ حَرَمُكَ وَالْأَمْنَ أَمْنُكَ
وَالْعَبْدُ عَبْدُكَ وَأَنَا عَبْدُكَ وَأَبْنُ عَبْدِكَ وَهَذَا مَقَامُ
الْعَاثِدِ بِكَ مِنَ النَّارِ فَحَرِّمْ لِحُومَنَا وَبَشْرَنَا عَلَى النَّارِ اللَّهُمَّ
حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا وَكْرِهْ إِلَيْنَا الْكُفْرَ وَ
الْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ اللَّهُمَّ
قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ اللَّهُمَّ ارْزُقْنِي الْجَنَّةَ بِغَيْرِ حِسَابٍ -

"O ! Allah verily this House is Thine House and this Haram is Thine Haram and the peace and tranquillity which prevails here is from Thine bounties. And every servant is Thy servant and I am also Thy servant and this is the place of those who seek Thine refuge from the Hell-fire. So Thou should make our flesh and our blood HARAM (forbidden) to Hell-fire. O ! Allah make Faith our passion and create its love in our hearts and make infidelity and corruption and disobedience distasteful for us and include us in the category of those who obtained guidance. O ! Allah on the Day when Thee resurrects all, spare me from Thy punishment. O ! Allah reward me the Paradise without any interrogation".

This DU'A should be finished by the time you reach Rukn-i-Yemani and, as you go ahead, you recite the second DU'A of the first circuit.

After reaching HAJAR-i-ASWAD, try to give it a kiss. If it is not possible, the ISTILAM from a distance is sufficient.

Reciting *بِسْمِ اللَّهِ الْكَبِيرِ وَبِئْسَ الْمُنْمِرُ*
ahead and start the third circuit.

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The DU'A of the third circuit

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ وَالشُّبُوكِ وَالشَّقَاقِ وَالنِّفَاقِ وَ
سُوءِ الْإِخْلَاقِ وَسُوءِ الْمُنْظَرِ وَالْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ
وَالْوَلَدِ اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ
مِنْ سَخَطِكَ وَالنَّارِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ

"O ! Allah, I want, to come under Thine shelter--shelter from doubt, from associating Thee with any other thing, shelter from differences, dissensions, immorality, adverse state and ultimate end. I pray for Thine blessings for my property and family. I pray for Paradise and shelter from Thine wrath and Hell. I pray for the shelter from the agony of grave. O ! Allah protect me from every misfortune of life and death".

By the time you reach Rukn-i-Yemani you finish the above DU'A and then recite the DU'A as recommended in the second part of the first circuit. If kissing is not possible, then ISTILAM from a distance is sufficient and then you start the fourth circuit.

The DU'A of the fourth circuit

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا
وَعَمَلًا صَالِحًا مَقْبُولًا وَتِجَارَةً لَنْ تَبْوَ رِبَا عَالِمٍ مَا فِي الصُّدُورِ
أَخْرِجْنِي يَا اللَّهُ مِنَ الظُّلُمَاتِ إِلَى النُّورِ اللَّهُمَّ إِنِّي أَسْأَلُكَ
مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ كُلِّ
إِثْمٍ وَالْغَنِيْمَةَ مِنْ كُلِّ بَرٍّ وَالْفَوْزَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ
فَتِّعْنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي فِيْمَا أَعْطَيْتَنِي وَاخْلُفْ عَلَى
كُلِّ غَائِبَةٍ لِي مِنْكَ بِخَيْرٍ -

"O ! Allah render this pilgrimage of mine acceptable and successful and a means of forgiveness of my sins. Bless me with honest dealings and a business where there is no loss. O ! Knower of the state of hearts, drag me out of the darkness of sins into the light of good deeds. O ! Allah I pray for the safe escape from every sin and make me virtuous and enable me to reap its advantages. Make me worthy of Paradise and protect me from Hell. O ! Allah grant me contentment for all that Thou hast blessed me with: BARAKAT (auspiciousness) for all that Thou hast conferred on me. O ! Allah compensate me for every loss of mine".

By the time you reach RUKN-i-YEMANI, you finish this DU'A and recite RABBANA ATINA FID DUNIA etc. as usual and go ahead. When reaching HAJAR-i-ASWAD, try to kiss it, if not ISTILAM

After reaching HAJAR-i-ASWAD, try to give it a kiss. If it is not possible, the ISTILAM from a distance is sufficient.

Reciting *بِسْمِ اللَّهِ الرَّبِّ الْعَلِيِّ الْعَظِيمِ* 80
ahead and start the third circuit.

The DU'A of the third circuit

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ وَالشُّكِّ وَالشَّقَاكِ وَالنِّفَاقِ وَ
سُوءِ الْأَخْلَاقِ وَسُوءِ الْمُنَظَرِ وَالْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ
وَالْوَلَدِ اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ
مِنْ سَخَطِكَ وَالنَّارِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْحَيَاةِ وَالْمَمَاتِ

"O ! Allah, I want, to come under Thine shelter--shelter from doubt, from associating Thee with any other thing, shelter from differences, dissensions, immorality, adverse state and ultimate end. I pray for Thine blessings for my property and family. I pray for Paradise and shelter from Thine wrath and Hell. I pray for the shelter from the agony of grave. O ! Allah protect me from every misfortune of life and death".

By the time you reach Rukn-i-Yemani you finish the above DU'A and then recite the DU'A as recommended in the second part of the first circuit. If kissing is not possible, then ISTILAM from a distance is sufficient and then you start the fourth circuit.

The DU'A of the fourth circuit

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا
وَعَمَلًا صَالِحًا مَقْبُولًا وَتِجَارَةً لَنْ تَبْسُورَ يَا عَالِمَ مَا فِي الصُّدُورِ
أَخْرِجْنِي يَا اللَّهُ مِنَ الظُّلُمَاتِ إِلَى النُّورِ اللَّهُمَّ إِنِّي أَسْأَلُكَ
مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ كُلِّ
إِثْمٍ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالْفُورَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ
فَتِّعْنِي بِمَا رَزَقْتَنِي وَبَارِكْ لِي فِيْمَا أَعْطَيْتَنِي وَاخْلُفْ عَلَى
كُلِّ غَائِبَةٍ لِي مِنْكَ بِخَيْرٍ -

"O ! Allah render this pilgrimage of mine acceptable and successful and a means of forgiveness of my sins. Bless me with honest dealings and a business where there is no loss. O ! Knower of the state of hearts, drag me out of the darkness of sins into the light of good deeds. O ! Allah I pray for the safe escape from every sin and make me virtuous and enable me to reap its advantages. Make me worthy of Paradise and protect me from Hell. O 1 Allah grant me contentment for all that Thou hast blessed me with: BARAKAT (auspiciousness) for all that Thou hast conferred on me. O ! Allah compensate me for every loss of mine".

By the time you reach RUKN-i-YEMANI, you finish this DU'A and recite RABBANA ATINA FID DUNIA etc. as usual and go ahead. When reaching HAJAR-i-ASWAD, try to kiss it, if not ISTILAM

from a distance is sufficient. And reciting
 بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَبِلهِ الْحَمْدُ
 you go ahead and start the fifth circuit.

The DU'A of the fifth circuit

اللَّهُمَّ أَظِلَّنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ عَرْشِكَ
 وَلَا بَاقِيَ إِلَّا وَجْهَكَ وَأَسْقِنِي مِنْ حَوْضِ نَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرْبَةً هَنِيئَةً مَرِيئَةً لَا نَظْمًا بَعْدَهَا
 أَبَدًا اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ سَيِّدُنَا
 مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ
 بِكَ مِنْهُ نَبِيُّكَ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَنَعِيمَهَا وَمَا يَقْرُبُنِي إِلَيْهَا
 مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ عَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا يَقْرُبُنِي
 إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ عَمَلٍ -

"O ! Allah give me peace beneath Thy canopy on the Day when there will be no shelter except this and there will be no being except Thyself. O ! Allah provide a pleasant and delicious draught from the HAUZ-i-KAUTHAR (the Reservoir of Plenty) that thereafter I feel no thirst whatsoever. O ! Allah I request Thee for the blessings of all those things which the Prophet Mohammad (May peace be upon him) asked and beg Thy protection against all those vices for which the Prophet Mohammad (May peace be upon him) sought your protection. O ! Allah I invoke Thy blessings for Paradise and its blissful possessions and for every word and act which could draw me closer to Paradise I seek Thy shelter from Hell and from closure to Hell.

While reaching RUKN-i-YEMANI, you finish the above DU'A and, going ahead, recite "RABBANA ATINA" as usual. While reaching HAJAR-i-ASWAD, try to kiss; if not, ISTILAM from a distance is sufficient. And reciting
 بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَبِلهِ الْحَمْدُ
 you go ahead and start reciting the Dua of the 6th circuit.

The DU'A of the sixth circuit

اللَّهُمَّ إِنَّ لَكَ عَلَى حَقُّوقَا كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَكَ وَحَقُّوقَا
 كَثِيرَةً فِيمَا بَيْنِي وَبَيْنَ خَلْقِكَ اللَّهُمَّ مَا كَانَ لَكَ مِنْهَا
 فَاعْفِرْهُ لِي وَمَا كَانَ لَخَلْقِكَ فَتَحَمَّلْهُ عَنِّي وَاعْزِنِي بِحَلَالِكَ
 عَنْ حَرَامِكَ وَطَاعَتِكَ عَنْ مَعْصِيَتِكَ وَبِفَضْلِكَ عَنْ
 مَنْ سِوَاكَ يَا وَاسِعَ الْمَغْفِرَةِ اللَّهُمَّ إِنَّ بَيْتَكَ
 عَظِيمٌ وَوَجْهَكَ كَرِيمٌ وَأَنْتَ يَا اللَّهُ حَلِيمٌ كَرِيمٌ عَظِيمٌ
 تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي -

"O ! Allah, there are many rights of Thine which devolve on me and there are many rights which subsist between me and Thine creatures. Forgive me for all my trespasses and, for my shortcomings in my relationship with Thine creatures and be my Guarantor for the forgiveness. O ! Allah provide me lawful subsistence (Rizq) as against the unlawful. Instill in myself faithfulness and provide me with Thy favours and render me independent of the favours of others except the ones originating from Thee. O ! Allah, the Beneficent and Merciful, Forgiver, verily Thy House is the abode of great height and Thyself is of great honour. O ! Allah Thine is the Majesty, Compassion

and Glory. Thee liketh to forgive, so be kind and forgive me of my sins and errors".

While reaching RUKN-i-YEMANI, you finish the above DU'A and while going ahead repeat RABBANA ATINA as usual.

While reaching HAJAR-i-ASWAD, try to kiss it; if not, ISTILAM from a distance is sufficient and reciting *بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَبِ اللَّهِ الْحَمْدُ* you go ahead and start reciting the DU'A of the seventh circuit.

The DU'A of the 7th circuit

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيْمَانًا كَامِلًا وَبِقِيْنًا صَادِقًا وَرِزْقًا وَاسِعًا
وَقَلْبًا خَاشِعًا وَلِسَانًا ذَاكِرًا وَرِشْقًا حَلَالًا طَيِّبًا وَتَوْبَةً
نُصُوحَةً وَتَوْبَةً قَبْلَ الْمَوْتِ وَسَرَّاحَةً عِنْدَ الْمَوْتِ وَ
مَغْفِرَةً وَرَاحَةً بَعْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ وَ
الْمُؤَزَّ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ بِرَحْمَتِكَ يَا عَزِيزُ
يَا غَفَّارُ رَبِّ زِدْنِي عِلْمًا وَالْحَقْنِي بِالصَّالِحِينَ۔

"O! Allah, I pray for perfect faith, true belief, plentiful provisions (Rizq), humble heart, and a tongue that speaks about Thee. I pray for lawful and pure food (Rizq), 'repentance of truthful heart, repentance before death, comfort at the time of death, forgiveness and blessings after death and Paradise without in interrogation and protection from Hell. All this I pray by invoking Thine blessing, O! the Highly Honourable, the Forgiver, O! the Creator include me among the faithful people".

While reaching RUKN-i-YEMANI you finish this DU'A and recite as usual RABBANA ATINA etc.:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَمْثَرِ يَا عَزِيزُ يَا غَفَّارُ
يَا رَبَّ الْعَالَمِينَ

"O! Lord grant us good in this world and good in the Hereafter and save us from the chastisement of Hell-fire. And enter me in the Paradise with the righteous ones, O! the great Merciful, O! the Lord of the world".

While reaching HAJAR-i-ASWAD, you try to kiss it, if not ISTILAM from a distance is sufficient and reciting *بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ وَبِ اللَّهِ الْحَمْدُ*

you arrive at MULTAZIM (MULTAZIM is that portion of the Holy Sanctuary which lies between the HAJAR-i-ASWAD and the door of BAITULLAH). This place has a speciality for the efficacy of prayers. It is the SUNNAT of the Prophet that after completing TAWAF you reach MULTAZIM and you stand upright facing that portion of the wall, raise your hands above your head and touch the MULTAZIM with your breast and put your cheek on MULTAZIM and then invoke the blessings of Allah. Experience goes that prayers are never rejected here.

The DU'A to be recited at MUQAM-i-MULTAZIM

اللَّهُمَّ يَا رَبَّ الْبَيْتِ الْعَتِيقِ أَعْتِقْ رِقَابَنَا وَرِقَابَ آبَائِنَا وَأُمَّهَانَا
وَإِخْوَانِنَا وَأَوْلَادِنَا مِنَ النَّارِ يَا ذَا الْجُودِ وَالْكَرَمِ وَالْفُضْلِ
وَالْمَنِّ وَالْعَطَاءِ وَالْإِحْسَانِ اللَّهُمَّ زِدْ أَحْسِنُ عَاقِبَتَنَا فِي

الْأُمُور كُلِّهَا وَأَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ
 اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَأَقِمْ تَحْتَ بَابِكَ
 مُلْتَزِمٌ بِاعْتَابِكَ مَتَذِلٌّ بَيْنَ يَدَيْكَ أَرْجُو رَحْمَتَكَ
 وَأَخْشَى عَذَابَكَ مِنَ النَّارِ يَا قَدِيمَ الْإِحْسَانِ اللَّهُمَّ إِنِّي
 أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي وَتَضَعِ ذُرِّيَّ وَتُصْلِحَ أَمْرِي
 وَتُطَهِّرَ قَلْبِي وَتُسَوِّرَ لِي فِي قَبْرِي وَتَغْفِرَ لِي ذُنُوبِي وَأَسْأَلُكَ
 الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ

"O ! Allah, O Lord of this old House, save our necks and those of our forefathers, mothers, brothers, sisters and children from the fire of Hell. O ! the Forgiver, the Merciful, the Bountiful and the Benefactor, acquit us well in all our dealings and save us from a bad name in this world and the wrath in our life after death. O ! Allah, I am Thy creature and the son of Thy creature. I am standing beneath the Gate of Thine House. I am begging in front of Thee and seek Thy blessings. I am afraid of the fire of Hell and seek salvation. O ! the Ever-Bountiful shower now as ever, Thy bounties. O ! Allah I pray Thee that my prayers may reach Thee. O ! Allah lessen the weight of my sins and correct me. Cleanse my heart and provide light in my grave and forgive my sins, I beg Thee for the high places in Thine Paradise".

After finishing the above DU'A, offer two RAKAT SALAT of WAJIBUL TAWAF at MAQAM-i-IBRAHIM, if because of crowd you cannot offer the SALAT there, offer it nearby. After finishing the SALAT, raise your hands in supplication with

humility and lowliness in any language and read the following DU'A along:

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي وَعَلَانِيَتِي فَأَقْبَلْ مَعْلَمِي وَتَعْلَمُ حَاجَتِي
 فَأَعْطِنِي سُؤْلِي وَتَعْلَمُ مَا فِي نَفْسِي فَاعْفِرْ لِي ذُنُوبِي اللَّهُمَّ إِنِّي أَسْأَلُكَ
 إِيمَانًا يَبْشُرُ قَلْبِي وَيَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّ لَا يُصِيبُنِي إِلَّا مَا
 كَتَبْتَ لِي وَرِضًا مِنْكَ بِمَا قَسَمْتَ لِي أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ
 تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ اللَّهُمَّ لَا تَدْعُ ذَنْبًا لَنَا فِي مَقَامِنَا
 هَذَا إِلَّا اغْفِرْ لَهُ وَلَا هُمْ إِلَّا أَفْرَجَتُهُ وَلَا حَاجَتُهُ إِلَّا أَقْضَيْتَهَا وَ
 يَسِّرَتْهَا فَيَسِّرْ أُمُورَنَا وَاشْرَحْ صُدُورَنَا وَتَوَرَّقْ قُلُوبَنَا
 وَارْحَمْنَا بِالصَّالِحَاتِ أَعْمَالِنَا اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَ
 اَلْحَقْنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا وَلَا مَقْتُونِينَ آمِينَ
 يَا رَبَّ الْعَالَمِينَ

"O ! Allah, Thou knoweth my affairs--be they hidden or open. So pardon me. Thou knoweth what I need. So concede my desire. Thou knoweth what is there in my heart. So pardon me of my sins. I pray, O ! my Allah for a Faith with which my heart should be filled and the true belief so that I may know that I will receive all that Thou hast ordained for me. I seek contentment for whatever is destined for me. Thou art my Helper in this world and the life Hereafter. May I die only in the faith of Islam and be included among the Faithful's. O ! Allah spare me not from forgiveness, for my trespasses, on the occasion of my pilgrimage to this Holy Place; give me riddance of

الْمُؤْمِرُ كُلِّهَا وَاجْرُنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ
 اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَاقِفٌ تَحْتَ بَابِكَ
 مُلتَزِمٌ بِاعْتَابِكَ مُتَذَلِّلٌ بَيْنَ يَدَيْكَ أَرْجُو رَحْمَتَكَ
 وَأَخْشَى عَذَابَكَ مِنَ النَّارِ يَا قَدِيمَ الْإِحْسَانِ اللَّهُمَّ إِنِّي
 أَسْأَلُكَ أَنْ تَرْفَعَ ذِكْرِي وَتَضَعِ زُرِّي وَتُصْلِحَ أَمْرِي
 وَتُطَهِّرَ قَلْبِي وَتُنَوِّرَ لِي فِي قَبْرِي وَتَغْفِرَ لِي ذُنُوبِي وَأَسْأَلُكَ
 الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ آمِينَ ۝

"O ! Allah, O Lord of this old House, save our necks and those of our forefathers, mothers, brothers, sisters and children from the fire of Hell. O ! the Forgiver, the Merciful, the Bountiful and the Benefactor, acquit us well in all our dealings and save us from a bad name in this world and the wrath in our life after death. O ! Allah, I am Thy creature and the son of Thy creature. I am standing beneath the Gate of Thine House. I am begging in front of Thee and seek Thy blessings. I am afraid of the fire of Hell and seek salvation. O ! the Ever-Bountiful shower now as ever, Thy bounties. O ! Allah I pray Thee that my prayers may reach Thee. O ! Allah lessen the weight of my sins and correct me. Cleanse my heart and provide light in my grave and forgive my sins, I beg Thee for the high places in Thine Paradise".

After finishing the above DU'A, offer two RAKAT SALAT of WAJIBUL TAWAF at MAQAM-i-IBRAHIM. if because of crowd you cannot offer the SALAT there, offer it nearby. After finishing the SALAT, raise your hands in supplication with

humility and lowliness in any language and read the following DU'A along:

اللَّهُمَّ إِنَّكَ تَعْلَمُ سِرِّي وَعَلَا نِيَّتِي فَأَقْبِلْ مَعْدِرَاتِي وَتَعْلَمُ حَاجَتِي
 فَأَعْطِنِي سُؤْلِي وَتَعْلَمُ مَا فِي نَفْسِي فَاعْفِرْ لِي ذُنُوبِي اللَّهُمَّ إِنِّي أَسْأَلُكَ
 إِيمَانًا يَبْشُرُ قَلْبِي وَيَقِينًا صَادِقًا حَتَّى أَعْلَمَ أَنَّ لَا يُصِيبُنِي إِلَّا مَا
 كَتَبْتَ لِي وَرِضًا مِنْكَ بِمَا قَسَمْتَ لِي أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ
 تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ اللَّهُمَّ لَا تَدْعُ ذَنْبًا لَنَا فِي مَقَامِنَا
 هَذَا إِلَّا اغْفِرْ لَهُ وَلا هَمًّا إِلَّا فَرِّجْهُ وَلا حَاجَةَ إِلَّا اقْضِهَا وَ
 يَسِّرْهَا فَيَسِّرْ أُمُورَنَا وَاشْرَحْ صُدُورَنَا وَتَوَرَّقْ قُلُوبَنَا
 وَاخْتِمِ بِالصَّالِحَاتِ أَعْمَالَنَا اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَ
 اَلْحِقْنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا وَلا مَفْتُونِينَ آمِينَ ۝
 يَا رَبَّ الْعَالَمِينَ ۝

"O ! Allah, Thou knoweth my affairs--be they hidden or open. So pardon me. Thou knoweth what I need. So concede my desire. Thou knoweth what is there in my heart. So pardon me of my sins. I pray, O ! my Allah for a Faith with which my heart should be filled and the true belief so that I may know that I will receive all that Thou hast ordained for me. I seek contentment for whatever is destined for me. Thou ist my Helper in this world and the life Hereafter. May I die only in the faith of Islam and be included among the Faithful's. O ! Allah spare me not from forgiveness, for my trespasses, on the occasion of my pilgrimage to this Holy Place; give me riddance of

all worries; solve all my worries; lessen the weight of my task; open our hearts and illuminate them and make our deeds pious. O ! Allah, give us death only in the Faith of Islam and include us among the Faithfuls. Neither should we earn bad name nor be subjected to trials. Amen, O ! Allah, Creator of all the worlds".

After this prayer, come to the ZAM ZAM well and with face towards QIBLA, recite BISMILLAH thrice and drink in plenty its water in three draughts and then recite the following prayer:

"I beseech Thee, O ! Allah for advantageous knowledge, bestow on me large heartedness, generous subsistence and cure from all ailments".

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا
نَافِعًا وَرِزْقًا وَاسِعًا
وَمِنْ كُلِّ دَاءٍ

IZTIBA, and RAMAL in TAWAF

The regulations which have so far been narrated regarding TAWAF are common to all who perform TAWAF whether it is the TAWAF of Hajj or of 'UMRA, whether the person is MUFRID or QARIN or MUTAMATTE or whether the TAWAF is WAJIB, SUNNAT or NAFL. But the TAWAF after which you are to do SA'I (the ceremony of running) between SAFA and MARWA, two more actions are necessary in such a TAWAF. One is IZTIBA', i.e., to put the sheet of EHRAM on left shoulder taking it out from your right arm-pit. This IZTIBA' is SUNNAT from beginning to the end of the SA'I, only for the males.

But when SALAT is being offered, both the shoulders should be covered with the upper sheet. The other action is RAMAL which is a SUNNAT in the first three SHAUT (rounds) of the SA'I. In RAMAL one is to walk quickly and with heavy steps. The steps should be close to each other. The shoulders should be so moved as if a brave man is going for JIHAD.

N.B. (1) IZTIBA' and RAMAL is SUNNAT for males but not for females.

(2) The first TAWAF which QARIN and MUTAMATTE will perform will be that of 'UMRA. After that, the SA'I, for 'UMRA is necessary. For both of them, IZTIBA and RAMAL in TAWAF is necessary. But for MUFRID, who wears EHRAM only for Hajj, this first TAWAF of his will be TAWAF-i-QUDUM for which SA'I at that time is not necessary. He can perform SA'I after TAWAF-i-ZIARAT on 10th ZILHIJJA. If, however, he wants to perform the SA'I of Hajj along with TAWAF-i-QUDUM, then he should observe the SUNNAT of IZTIBA' and RAMAL in the first TAWAF.

SAI' between SAFA and MARWA

SAFA and MARWA are the names of two hills which are adjacent to MASJID-i-HARAM. Literally, SA'I means 'to run'. To run swiftly between SAFA and MARWA and to complete seven SHAUT between the two hills is to commemorate a particular action of HAJIRA, the mother of Prophet Ismail. Both in 'UMRA and Hajj this SA'I is necessary.

all worries; solve all my worries; lessen the weight of my task; open our hearts and illuminate them and make our deeds pious. O ! Allah, give us death only in the Faith of Islam and include us among the Faithfuls. Neither should we earn bad name nor be subjected to trials. Amen, O ! Allah, Creator of all the worlds".

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"I beseech Thee, O ! Allah for advantageous knowledge, bestow on me large heartedness, generous subsistence and cure from all ailments".

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا
فَافِعًا وَرِزْقًا وَابِعًا
وَمِنْ كُلِّ دَاءٍ

IZTIBA, and RAMAL in TAWAF

The regulations which have so far been narrated regarding TAWAF are common to all who perform TAWAF whether it is the TAWAF of Hajj or of 'UMRA, whether the person is MUFRID or QARIN or MUTAMATTE or whether the TAWAF is WAJIB, SUNNAT or NAFL. But the TAWAF after which you are to do SA'I (the ceremony of running) between SAFA and MARWA, two more actions are necessary in such a TAWAF. One is IZTIBA', i.e., to put the sheet of EHRAM on left shoulder taking it out from your right arm-pit. This IZTIBA' is SUNNAT from beginning to the end of the SAI', only for the males.

But when SALAT is being offered, both the shoulders should be covered with the upper sheet. The other action is RAMAL which is a SUNNAT in the first three SHAUT (rounds) of the SAI'. In RAMAL one is to walk quickly and with heavy steps. The steps should be close to each other. The shoulders should be so moved as if a brave man is going for JIHAD.

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SAFA and MARWA are the names of two hills which are adjacent to MASJID-i-HARAM. Literally, SAI' means 'to run'. To run swiftly between SAFA and MARWA and to complete seven SHAUT between the two hills is to commemorate a particular action of HAJIRA, the mother of Prophet Ismail. Both in 'UMRA and Hajj this SAI' is necessary.

Conditions and Regulations of SAI'

SAI' should be performed after 'TAWAF' and not earlier; not necessarily just after 'TAWAF' but not also as a distant action. Because of fatigue or of any other reason, if there occurs a gap, then there is no harm.

N.B. (1) For a SAI' which is performed after WUQUF-i-ARAFAT and along with TAWAF-i-ZIARAT, the condition of EHRAM is not binding.

(2) After sacrifice and shaving on 10th of ZIL-HIJJA at MINA and after disbanding EHRAM, the TAWAF-i-ZIARAT and SAI' is permissible; but for the SAI' which is performed prior to WUQUF-i-ARAFAT, EHRAM is compulsory similarly, EHRAM is compulsory for the SAI' of 'UMRA.

(3) The correct time for SAI' is during YAUM an-NAHR (the Day of Immolation on 10th of Zilhijja) after performing TAWAF-i-ZIARAT. After YAUM an-NAHR it is MAK-RUH (disagreeable).

(4) It is binding to perform SAI' on foot; if there is any justifiable excuse, then SAI' may be performed on a vehicle; without any justifiable excuse, animal will have to be sacrificed (DAM) as a penalty.

The MASNUN Method of SAI'

When you are free from TAWAF and after drinking ZAM ZAM water, make the 9th ISTILAM of HAJAR-i-ASWAD (with different, allowed variations) and

then recite Allah-O-Akbar La ilaha il lal lah". According to the SUNNAT of the Prophet (be peace on him) it is MUSTAHABB (desirable) to exit from Bab-us-Safa and re-enter from some other gate. Climb the hill of SAFA to such an extent that BAITUL-LAH may be visible, then facing QIBLA, the intention of SAI' should be done like this: "O ! Allah I intend the SAI' of seven SHAUT between SAFA and MARWA solely for Thine pleasure Make it easy for me and accept it". If you felt this NIYAT at heart, it is sufficient, but if it is pronounced, it is better. The hands should now be raised as in DU'A (supplication) and NOT as in TAKBIR-i-TAHRIMA. Praise Allah, recite KALMA-i-TAUHID and KALMA-i-TAMJID and thank Allah for His blessings and kindness and enabling you to reach the House of Allah. You may then pray for His blessings and for the fulfillment of your needs. The DU'A at this stage which is attributed to the Holy Prophet is given below (any other DU'A will also do):

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَرَمَ الْأَحْزَابَ
وَحْدَهُ (رَبِّهِ)

"There is no ILAH except Allah: The Him there is no associate. To Him alone is the authority and to Him alone is the praise. It is He Who gives life and gives death. He is all powerful over every thing. There is no ILAH except He. He is the One. He fulfilled His promise and helped His servant and He alone defeats the ranks of the enemies".

After this, the following DU'A is also attributed to the Prophet:

اللَّهُمَّ إِنَّكَ قُلْتَ ادْعُونِي أَسْتَجِبْ لَكُمْ وَإِنَّكَ لَا تَخْلِفُ الْمِيعَادَ وَإِنِّي أَسْأَلُكَ كَمَا هَدَيْتَنِي لِلْإِسْلَامِ أَنْ لَا تَنْزِعَنِي عَنْهُ حَتَّى تَوَفَّيَنِي وَأَنَا مُسْلِمٌ

"O ! Allah Thou hast commanded to pray to Thee and that Thou wilt accept it. Thou its not one who does not keep his promise and I pray to Thee that as Thou hast guided me to the faith of Islam, keep it alive in my heart till such time I die as a Muslim"

These TAKBIRS and prayers (DU'A) should be recited thrice. Apart from it any DU'A may be recited. Busy with the ZIKR (remembrance) of Allah, you walk from SAFA to MARWA. On the way the following DU'A, which is attributed to the Prophet, may be recited:

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ

"O ! Lord grant Paradise to me and have mercy. Thou ist powerful and respectful".

Apart from this, any other DU'A is also permissible because this is also the place known for the efficacy of prayers.

N.B. (1) If one is on a vehicle then the vehicle could be swiftly moved, if it does not create problem for others.

(2) After reaching MARWA, as in the case of SAFA, DU'A should be made and KALMA-i-TAUHID and KALMA-i-TAMJID should

be recited. Now first SHAT is complete. Now from MARWA to SAFA again quick steps should be attempted. After reaching SAFA, the same process should be repeated as done earlier. The second SHAT is now complete. In the like manner, seven seven SHAUT should be completed, culminating at MARWA.

- (3) After completing SAI', to offer two RAKAT of SALAT in HARAM at the place 'MATAAF' is the SUNNAT of the Prophet. Even if it is offered at BAB-i-'UMRA, it is sufficient.
- (4) In SAI', cleanliness of body and garments and ablution (WAZU) is preferable.

AFTER COMPLETING SAI'

If EHRAM was for 'UMRA or was for HAJJ of TAMATTO, then all the commanded actions dealing with EHRAM and 'UMRA are now over. After completing SAI', shave the head or cut a portion of tangled hair. After this shaving, the state of EHRAM has come to an end. The one whose intention was 'UMRA, has completed the job and the one whose intention was the 'UMRA of HAJJ-i-TAMATTO has finished 'UMRA-i-TAMATTO. The restrictions of EHRAM have come to an end for both of them. You now reside in MAKKA as an ordinary citizen and now should wait for the 8th of ZILHIJJA which is the day of Hajj. During this period continuous visits to the HARAM and voluntary TAWAFS are recommended. If you are MUFRID BIL HAJJ, i.e., you are in the state of EHRAM from MEEQAT for Hajj or if you are a

After this, the following DU'A is also attributed to the Prophet:

اللَّهُمَّ إِنَّكَ قُلْتَ ادْعُونِي أَسْتَجِبْ لَكُمْ وَإِنَّكَ لَا
تُخْلِفُ الْمِيعَادَ وَإِنِّي أَسْأَلُكَ كَمَا هَدَيْتَنِي لِلْإِسْلَامِ
أَنْ لَا تُنْزِعَنِي حَتَّى تَوْفَّقَانِي وَأَنَا مُسْلِمٌ

"O ! Allah Thou hast commanded to pray to Thee and that Thou wilt accept it. Thou its not one who does not keep his promise and I pray to Thee that as Thou hast guided me to the faith of Islam, keep it alive in my heart till such time I die as a Muslim"

These TAKBIRS and prayers (DU'A) should be recited thrice. Apart from it any DU'A may be recited. Busy with the ZIKR (remembrance) of Allah, you walk from SAFA to MARWA. On the way the following DU'A, which is attributed to the Prophet, may be recited:

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ

"O ! Lord grant Paradise to me and have mercy. Thou ist powerful and respectful".

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N.B. (1) If one is on a vehicle then the vehicle could be swiftly moved, if it does not create problem for others.

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be recited. Now first SHAT is complete. Now from MARWA to SAFA again quick steps should be attempted. After reaching SAFA, the same process should be repeated as done earlier. The second SHAT is now complete. In the like manner, seven seven SHAUT should be completed, culminating at MARWA.

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QARIN, that is, you are in the state of EHRAM both for Hajj and 'UMRA, then the conditions of EHRAM and the state of EHRAM continue. On both of them the state of EHRAM is binding during the stay at MAKKA and both should wait for the 8th of ZILHIJJA on which date the Hajj starts.

N.B. (1) During this waiting period, while voluntary TAWAF is being done, IZTIBA and RAMAL will not be repeated.

(2) If a person doing TAMATTO and if is free from the 'UMRA of TAMATTO and if he wants to perform another 'UMRA before the 9th of ZILHIJJA, then there is the possibility for that. This facility is not available to a MUFRID or QARIN. From 9th to 13th ZILHIJJA, the 'UMRA is disagreeable (Makrooh).

THE PRAYERS (DU'A) DURING DIFFERENT SAI'

1. The DU'A of the first SAI' (from SAFA to MARWA).

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ
 اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا أَوْ سُبْحَانَ اللَّهِ الْعَظِيمِ وَمَجْمَدًا
 الْكَرِيمَ بُكْرَةً وَأَصِيلًا، وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا،
 لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا تُحْزَنُ وَعْدُهُ وَنَصْرُهُ عَبْدُهُ وَهَزَمَ الْأَحْزَابَ
 وَخَدَعَهُ لَأَشَى قَبْلَهُ وَلَا بَعْدَهُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ دَائِمٌ لَا يَمُوتُ وَلَا
 يَفُوتُ أَبَدًا بِيَدِهِ الْخَيْرُ وَالْيَمُّ الْمَصِيرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ رَبِّ اغْفِرْ
 وَارْحَمْ وَاعْفُ وَتَكْرَّمْ وَتَجَاوَزْ عَمَّا نَعْلَمُ إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ إِنَّكَ أَنْتَ

اللَّهُ الْأَعَزُّ الْأَكْرَمُ رَبَّنَا نَجِّنَا مِنَ النَّارِ سَالِمِينَ غَائِبِينَ فَرِحِينَ
 مُسْتَبْشِرِينَ مَعَ عِبَادِكَ الصَّالِحِينَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
 النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ
 رَفِيقًا، ذَلِكِ الْفَضْلُ مِنَ اللَّهِ وَكَفَى بِاللَّهِ عِلْمًا، لَا إِلَهَ إِلَّا اللَّهُ
 حَقًّا حَقًّا، لَا إِلَهَ إِلَّا اللَّهُ تَعَبُّدًا وَرِقًا لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ
 إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ -

While arriving near MARWA, recite the following:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ
 أَوْ عَتَمَرَفَلَاجْنَحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا وَمَنْ
 تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ -

"The SAFA and the MARWA are truly among the signs of Allah: so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them. And whoever does good spontaneously--surely Allah is Bountiful in rewarding, Knowing". (2:158).

2. The DU'A of the second SAI' (from MARWA to SAFA)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ
 الْفَرْدُ الْقَدِيمُ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ
 فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الدَّلِيلِ وَكَبِيرَةٌ قَلْبِيرًا - اللَّهُمَّ إِنَّكَ قُلْتَ
 فِي كِتَابِكَ الْمُنْزَلِ أَدْعُونِي أَسْتَجِبْ لَكُمْ دَعْوَانَا رَبَّنَا اغْفِرْ لَنَا كَمَا

أَمَرْتَنَا إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ - رَبَّنَا إِنَّا سَمِعْنَا
مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ
لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّاهُ الْاَبْوَابُ رَبَّنَا وَآتِنَا
مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ
لَا تُخْلِفُ الْمِيعَادَ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا
وَإِلَيْكَ الْمَصِيرُ،

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا
تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ
رَّحِيمٌ

رَبِّ اغْفِرْ وَارْحَمْ وَأَعْفُ وَتَكْرَمْ وَتَجَاوِزْ عَمَّا
تَعْلَمُ إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ إِنَّكَ أَنْتَ اللَّهُ
الْأَعَزُّ الْأَكْرَمُ) - رَأَيْتَ الصَّفَا وَالْمُرْوَةَ مِنْ شَعَائِرِ اللَّهِ
فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ
يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

3. The DU'A of the third SAI' (from SAFA to MARWA)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ
رَبَّنَا آتِنَا لَنَا نُورًا وَانْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْخَيْرَ كُلَّهُ عَاجِلَهُ وَ

آجَلَهُ وَاسْتَغْفِرَكَ لِذَنْبِي وَأَسْأَلُكَ رَحْمَتَكَ يَا أَرْحَمَ
 الرَّاحِمِينَ رَبِّ اغْفِرْ وَارْحَمْ وَأَعْفُ وَتَكْرَمْ وَ
 تَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ إِنَّكَ أَنْتَ
 اللَّهُ الْأَعَزُّ الْأَكْرَمُ رَبِّ زِدْنِي عِلْمًا وَلَا تُزِغْ
 قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ
 أَنْتَ الْوَهَّابُ - اللَّهُمَّ عَافِنِي فِي سَمْعِي وَبَصَرِي
 لَا إِلَهَ إِلَّا أَنْتَ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ
 عَذَابِ الْقَبْرِ - لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
 إِنِّي كُنْتُ مِنَ الظَّالِمِينَ - اللَّهُمَّ
 إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ - اللَّهُمَّ
 إِنِّي أَعُوذُ بِكَ مِنْ سَخَطِكَ وَبُعَا
 فَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ
 لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ
 عَلَى نَفْسِكَ فَلَكَ الْحَمْدُ حَتَّى تَرْضَى (إِنَّ الصَّفَا وَالْمُرُوءَةَ
 مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ
 أَنْ يَطُوفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ)

4. The DU'A of the fourth SAI' (from MARWA to SAFA)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَعُوذُ بِكَ

مِنْ شَرِّ مَا تَعْلَمُ وَاسْتَغْفِرُكَ مِنْ كُلِّ مَا تَعْلَمُ أَنَّكَ
 أَنْتَ عَلَّامُ الْغُيُوبِ لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ
 الْمُبِينُ مُحَمَّدٌ رَسُولُ اللَّهِ صَادِقُ الْوَعْدِ الْأَمِينُ -
 اللَّهُمَّ إِنِّي أَسْأَلُكَ كَمَا هَدَيْتَنِي لِلْإِسْلَامِ أَنْ لَا
 تَنْزِعَهُ مِنِّي حَتَّى تَتَوَفَّيَنِي وَأَنَا مُسْلِمٌ - اللَّهُمَّ اجْعَلْ
 فِي قَلْبِي نُورًا وَفِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا، اللَّهُمَّ
 اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَأَعُوذُ بِكَ مِنْ
 شَرِّ وَسَاوِسِ الصَّدْرِ، وَشَتَاتِ الْأَمْرِ وَفِتْنَةِ الْقَبْرِ،
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا يَلِجُ فِي اللَّيْلِ
 وَشَرِّ مَا يَلِجُ فِي النَّهَارِ وَمِنْ شَرِّ مَا تَهْبُتُ بِهِ الرِّيَّاحُ
 يَا أَرْحَمَ الرَّاحِمِينَ، سُبْحَانَكَ مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ
 يَا اللَّهُ سُبْحَانَكَ مَا ذَكَرْنَاكَ حَقَّ ذِكْرِكَ يَا اللَّهُ رَبِّ اغْفِرْ دَارِي
 وَأَعْفُ وَتَكْرَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ إِنَّكَ
 أَنْتَ اللَّهُ الْأَعَزُّ الْأَكْرَمُ (إِنَّ الصَّافَا وَالْمَرْوَةَ مِنَ
 شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ
 عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ
 اللَّهَ شَاكِرٌ عَلِيمٌ) ه

5. The DU'A of the fifth SAI' (from SAFA to MARWA)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ
 سُبْحَانَكَ مَا شَرَكْنَاكَ حَقَّ شُكْرِكَ يَا اللَّهُ، سُبْحَانَكَ

مَا أَعْلَا شَأْنَكَ يَا اللَّهُ، اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي
 قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا
 مِنَ الرَّاشِدِينَ رَبِّ اغْفِرْ وَارْحَمْ وَأَعْفُ وَتَكْرَمْ وَتَجَا
 وَزَعْمًا تَعْلَمُ إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ إِنَّكَ أَنْتَ اللَّهُ الْأَعَزُّ
 الْأَكْرَمُ اللَّهُمَّ رَقِّنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ، اللَّهُمَّ
 اهْدِنِي بِالْهُدَى وَلَقِّنِي بِالتَّقْوَى، وَاعْفِرْ لِي فِي الْآخِرَةِ وَ
 الْأُولَى - اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَ
 فَضْلِكَ وَرِزْقِكَ - اللَّهُمَّ إِنِّي أَسْأَلُكَ التَّعِيمَ الْمُقِيمَ
 الَّذِي لَا يَحُولُ وَلَا يَزُولُ أَبَدًا - اللَّهُمَّ اجْعَلْ فِي
 قَلْبِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَفِي
 لِسَانِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَمِنْ فَوْقِي نُورًا
 وَاجْعَلْ فِي نَفْسِي نُورًا، وَعَظِيمُ لِي نُورًا،
 رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي إِنَّ
 الصَّافَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ
 الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ
 بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

6. The DU'A of the sixth SAI' (from MARWA to SAFA)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ
 لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ
 وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ

اللَّهُمَّ حَبِّبْ إِلَى الْإِيمَانِ وَزَيْنَتِهِ فِي قَلْبِي وَكَرِّهْ إِلَى الْكُفْرِ
وَالْفُسُوقِ وَالْعِصْيَانِ وَاجْعَلْنِي مِنَ الرَّاشِدِينَ رَبِّ اغْفِرْ
وَارْحَمْ وَاعْفُ وَتَكَرَّمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ تَعْلَمُ
مَا لَا نَعْلَمُ إِنَّكَ أَنْتَ اللَّهُ الْأَعَزُّ الْأَكْرَمُ

اللَّهُمَّ اخْتِمِ بِالْخَيْرَاتِ آجَالَنا وَحَقِّقْ بِفَضْلِكَ
آمَالَنا وَسَهِّلْ لِبُلُوغِ رِضَاكَ سُبُلَنَا وَحَسِّنْ فِي جَمِيعِ
الْأَحْوَالِ أَعْمَالَنَا يَا مُنْقِذَ الْغَرْقَى يَا مُنْجِيَ الْهَلَكَى
يَا شَاهِدَ كُلِّ نَجْوَى، يَا مُنْتَهَى كُلِّ شَكْوَى،
يَا قَدِيمَ الْإِحْسَانِ يَا دَائِمَ الْمَعْرُوفِ يَا مَنْ لَا
غِنَى بِشَيْءٍ عَنْهُ وَلَا بَدَأَ بِكُلِّ شَيْءٍ مِنْهُ يَا مَنْ رَزَقَ
كُلَّ شَيْءٍ عَلَيْهِ وَمَصِيرُ كُلِّ شَيْءٍ إِلَيْهِ اللَّهُمَّ
إِنِّي عَائِدٌ بِكَ مِنْ شَرِّ مَا أُعْطِينَا وَمِنْ شَرِّ مَا مَنَعْنَا.
اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَأَلْحِقْنَا بِالْمُحِلِّينَ غَيْرَ خَرَابِيَا
وَلَا مُفْتُونِينَ، رَبِّ يَسِّرْ وَلَا تَعَسِّرْ، رَبِّ أَتِمِّمْ بِالْخَيْرِ
إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ
أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ
تَطَوَّعَ خَيْرٌ إِنْ أَنْتَ اللَّهُ شَاكِرٌ عَلِيمٌ

JOURNEY TO MINA

Today (8th ZILHIJJA) after the sunrise you are to proceed to MINA. The EHRAM of MUFRID, which is for Hajj and the EHRAM of QARIN, which is both for Hajj and 'UMRA are still worn. MOTAMATTE,

إِلَّا بِإِثْنِ مُخْلِصِينَ لَهُ الدِّينَ وَتَوَكَّرَ الْكَافِرُونَ، اللَّهُمَّ
إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَاةَ وَالْغِنَى. اللَّهُمَّ
لَكَ الْحَمْدُ كَالَّذِي تَقُولُ وَخَيْرًا مِمَّا تَقُولُ. اللَّهُمَّ إِنِّي
أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ بِكَ مِنْ سَخَطِكَ
وَالنَّارِ وَمَا يُقَرِّبُنِي إِلَيْهَا مِنْ قَوْلٍ أَوْ فِعْلٍ أَوْ عَمَلٍ. اللَّهُمَّ
بِنُورِكَ اهْتَدَيْنَا وَبِفَضْلِكَ اسْتَغْنَيْنَا وَفِي كُنْفِكَ وَ
إِنْعَامِكَ وَعَطَائِكَ وَإِحْسَانِكَ أَصْبَحْنَا وَأَمْسَيْنَا.
أَنْتَ الْأَوَّلُ فَلَا قَبْلَكَ شَيْءٌ. وَالْآخِرُ فَلَا بَعْدَكَ
شَيْءٌ وَالظَّاهِرُ فَلَا شَيْءَ فَوْقَكَ. وَالْبَاطِنُ فَلَا شَيْءَ دُونَكَ
نَعُوذُ بِكَ مِنَ الْفَلَسِ وَالْكَسَلِ وَعَدَابِ الْقَبْرِ وَفِتْنَةِ
الْغِنَى وَنَسْأَلُكَ الْفَوْزَ بِالْجَنَّةِ رَبِّ اغْفِرْ وَارْحَمْ وَاعْفُ
وَتَكَرَّمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ
إِنَّكَ أَنْتَ اللَّهُ الْأَعَزُّ الْأَكْرَمُ (إِنَّ الصَّفَا وَالْمَرْوَةَ
مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ
فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ
خَيْرٌ إِنْ أَنْتَ اللَّهُ شَاكِرٌ عَلِيمٌ)

7. The DU'A of the seventh SAI' (from SAFA to MARWA)

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ
كَثِيرًا -

who disbanded the EHRAM after performing 'UMRA, should first wear the EHRAM. According to the SUNNAT of the Prophet, the EHRAM should be worn after the bath and then one should proceed to the MASJID-i-HARAM. It is desirable (MUSTAHABB) that after performing one TAWAF and after saying SALAT-i-TAWAF, two RAKATS should be offered for the EHRAM. the intention (NIYAT) for Hajj should be done like this:

"O ! Allah I do the intention of Hajj for Thy good pleasure, make it easy for me and accept it".

Along with this intention you recite the TALBIYAH:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَكَ لَا شَرِيكَ لَكَ

The moment you have recited the TALBIYAH, the EHRAM of Hajj has started. Now all the concomitants of EHRAM are binding. You now proceed to MINA and at the time of departure recite the following DU'A:

اللَّهُمَّ إِنِّي أَرْجُو وَلكَ أَدْعُو وَارْزُقْنِي صَالِحَ عَمَلٍ وَاعْفِرْ لِي
ذُنُوبِي وَاسْتُرْ عِيُوبِي، وَطَهِّرْ قَلْبِي وَفِكَرِي وَاشْرَحْ لِي صَدْرِي
وَيَسِّرْ لِي أَمْرِي وَعَافِنِي فِيْمَا عَافَيْتَ وَأَمْنُنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ
عَلَى أَهْلِ طَاعَتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ
إِلَيْكَ تَوَجَّهْتُ وَوَجْهَكَ الْكَرِيمَ أَسْأَلُكَ، فَاجْعَلْ ذَنْبِي مَغْفُورًا
وَحَاجَّتِي مَبْرُورًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

"O ! Allah in Thee alone I hope and to Thee alone I entreat; bestow on me the sustenance of good action and forgive my sins and hide my drawbacks, purify

my heart and conscience and expand my heart and make easy my affairs and bestow on me tranquillity and bestow on me the same favours which Thou hast bestowed on those who obey Thee. Verily, Thou hast power over all things. O ! Allah towards Thee alone I have turned myself. I seek Thy good pleasure. O ! Allah forgive my sins and make my Hajj acceptable in Thy sight. Verily, Thou art powerful over all things".

On way to MINA, TALBIYAH and ZIKR should be continued and

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ-

should be recited as many times as possible. And when MINA is within sight, recite the following DU'A:

اللَّهُمَّ هَذَا مِثْنِي فَأَمْنُنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَيَّ أَوْلِيَّائِكَ

"O ! Allah this place is MINA. Thou bestow on me the same favours on me as thou hast done in the case of thy friends".

If possible stay near Masjid-i-Khaif so that you may offer your SALATS in it. Make it a note that from the ZUHR SALAT of 8th ZILHIJJA upto the FAJR SALAT of 9th ZILHIJJA, you are to offer the five SALATS at MINA, where you should also stay at night. Both are the SUNNAT of the Prophet.

Masjid-i-Khaif is the name of the great mosque of MINA where on the day of HAJJAT-UL-WADA, the Holy Prophet (be peace on him) offered his SALATS. in the centre of this mosque, by the side of the eastern

who disbanded the EHRAM after performing 'UMRA, should first wear the EHRAM. According to the SUNNAT of the Prophet, the EHRAM should be worn after the bath and then one should proceed to the MASJID-i-HARAM. It is desirable (MUSTAHABB) that after performing one TAWAF and after saying SALAT-i-TAWAF, two RAKATS should be offered for the EHRAM. the intention (NIYAT) for Hajj should be done like this:

"O ! Allah I do the intention of Hajj for Thy good pleasure, make it easy for me and accept it".

Along with this intention you recite the TALBIYAH:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لِأَشْرِيكَ لَكَ

The moment you have recited the TALBIYAH, the EHRAM of Hajj has started. Now all the concomitants of EHRAM are binding. You now proceed to MINA and at the time of departure recite the following DU'A:

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ذُنُوبِي وَاسْتُرْ عِيُوبِي. وَطَهِّرْ قَلْبِي وَفِكَرِي وَاشْرَحْ لِي صَدْرِي
وَيَسِّرْ لِي أَمْرِي وَعَافِنِي فِي مَا عَافَيْتَ وَأَمْنُنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ
عَلَى أَهْلِ طَاعَتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ
إِلَيْكَ تَوَجَّهْتُ وَوَجْهَكَ الْكَرِيمَ أَسْرَدْتُ. فَاجْعَلْ ذَنْبِي مَغْفُورًا
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my heart and conscience and expand my heart and make easy my affairs and bestow on me tranquillity and bestow on me the same favours which Thou hast bestowed on those who obey Thee. Verily, Thou hast power over all things. O ! Allah towards Thee alone I have turned myself. I seek Thy good pleasure. O ! Allah forgive my sins and make my Hajj acceptable in Thy sight. Verily, Thou art powerful over all things".

On way to MINA, TALBIYAH and ZIKR should be continued and

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

should be recited as many times as possible. And when MINA is within sight, recite the following DU'A:

اللَّهُمَّ هَذَا مِنِّي فَأَمْنُنْ عَلَيَّ بِمَا مَنَنْتَ بِهِ عَلَى أَوْلِيَائِكَ

"O ! Allah this place is MINA. Thou bestowest the same favours on me as thou hast done in the case of thy friends".

If possible stay near Masjid-i-Khaif so that you may offer your SALATS in it. Make it a note that from the ZUHR SALAT of 8th ZILHIJJA upto the FAJR SALAT of 9th ZILHIJJA, you are to offer the five SALATS at MINA, where you should also stay at night. Both are the SUNNAT of the Prophet.

Masjid-i-Khaif is the name of the great mosque of MINA where on the day of HAJJAT-UL-WADA, the Holy Prophet (be peace on him) offered his SALATS. in the centre of this mosque, by the side of the eastern

wall there is a great QUBBA (dome) below which are arches. In one of these arches (MIHRAB) was the tent of the Prophet. Regarding the greatness and importance of this mosque several AHADITH have been narrated. In one of such AHADITH it is narrated that seventy prophets offered SALAT in this mosque, one of whom was H. Moses.

You are to offer five SALATS from the ZUHR of 8th ZILHIJJA upto the FAJR of 9th ZILHIJJA. Try that you offer these SALATS in MASJID-i-KHAIF.

THE SECOND DAY OF HAJJ, the 9th of ZILHIJJA YAUM-i-ARAFAT

It is a magnificent day today. The greatest RUKN of Hajj is to be performed today. Today the servant is to present himself to his Lord Today's day is for the munificence of bounties. The servants of Lord are proceeding today to ARAFAT to fill their wallets with the blessings and forgiveness. A bit after sunrise one should leave MINA for ARAFAT. Reciting TALBIYAH, with remembrance (ZIKR) and with passion of love, one should proceed under the idea that the Lord has granted the audience. TALBIYAH must be continued to be repeated very often; the following KALMA should be recited now:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي
وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ مَبِيدُهُ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

ARAFAT is a very spacious ground. From all sides its boundaries are marked. Saudi Government has

done that through pillars, so that the WUQUF-i-ARAFAT, which is the greatest RUKN of Hajj, must not be performed beyond its limits. A great mosque, by the name of NUMRA, said to be built by Prophet Abraham stands inside the entrance to ARAFAT. The portion below its western wall does not fall within the precincts of the mosque itself. This portion is known as BATN URNA. Here the stay (WUQUF) is not trustworthy. Today many a tents are pitched at BATN URNA. If you leave BATN URNA and come to ARAFAT proper, then Hajj will be in order, otherwise not. You can stay any where in ARAFAT, but it is more auspicious to stay at JABAL RAHMAT (the hill of mercy). Reaching JABAL RAHMAT, TALBIYAH, ISTAGHFAR and DURUD should be oft repeated. When you first see JABAL RAHMAT, recite following DU'A:

اللَّهُمَّ اغْفِرْ لِي وَتُبْ عَلَيَّ وَاعْظِنِي سُوءِي وَوَجِّهْ لِي الْخَيْرَ
أَيُّمَا تَوَجَّهْتُ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ
أَكْبَرُ

"O! Allah forgive me, accept my penitence and reward me with what I have sought and in whichever direction I proceed, turn it into goodness. Holy is the being of Allah and all praise is to Him alone and except Allah there is no ILAH and Allah is the greatest".

WUQUF-i-ARAFAT

WUQUF-i-ARAFAT means to stay at ARAFAT. To stay at ARAFAT from ZAWAL-i-AFTAB (post-meridien) till sunset is the greatest RUKN of Hajj, nay it is even the Hajj. If possible, after reaching

ARAFAT, take a bath. This bath (GHUSL) is MASNUN (sanctioned by law and custom). In this bath just flow water on your body but do no rubbing. If bath is not possible, then WAZU (ablution) is sufficient. Just after post-meridiem (the earliest time for ZUHR prayer) indulge in extensive ZIKR, ISTAGHFAR, DU'A with humility, and lowliness. Today is the day for the efficacy of prayers and forgiveness. It is MUSTAHABB to proceed to MASJID-i-NUMRA after the bath. Here IMAM-UL-MUSLIMIN or his nominee will deliver the second KHUTBA (sermon) of Hajj, which is SUNNAT but not WAJIB. Both the SALATS of ZUHR and ASR will be led by him jointly, first of ZUHR and then, immediately following, the ASR one. The two prescribed SUNNAT of ZUHR will not be offered. It is also possible that the two SALATS of ZUHR and ASR may be offered, separately in the tent because ZUHR and ASR can be combined if they are being offered behind IMAM-UL-MUSLIMIN. After the SALAT, you again indulge in WUQUF. It is better that you continue WUQUF, till sunset facing QIBLA. If it is not possible to remain standing all the time, then you can sit and stand at intervals. Throughout this period, you continue TALBIYAH, ZIKR, ISTAGHFAR and DURUD and the recitation of the Holy Quran with humility and lowliness and pray to Allah for the welfare of your family, relatives, friends, neighbours, countrymen and for the whole of the Muslim world. This is the special occasion for the efficacy of prayers. Not a single moment is to be lost. Even legitimate things cannot be talked out, if not required. If you have not offered the SLATS of ZUHR and ASR behind the IMAM-UL-MUSLIMIN,

then for the ASR SALAT you come back again to your tent. Prior to sunset, come nearer to JABAL RAHMAT and again pray wholeheartedly. This is also spot known for the efficacy of prayers.

In the WUQUF prayers, raising of hands is a SUNNAT. If the hands are tired, then you can pray with joint hands. It is reported that the Prophet (be peace upon him) after raising his hands three times uttered ALLA HO AKBAR WA LILLA HIL HAMD and then recited the following DU'A:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ اللَّهُمَّ
اهْدِنِي بِالْهُدَى وَتَقِينِي بِالتَّقْوَى وَاعْفِرْ لِي فِي الْآخِرَةِ
وَالْأُولَى.

"There is no worthy to be adored except Allah, He is the One, He has no associates, to Him is the dominion and to Him is all praise. O! Allah keep me steadfast on Thy guidance and purify me through piety and forgive me in this world and the next".

After reciting this, the Holy Prophet dropped his hands for such a span of time required in reciting SURAH al-HAMD. He again raised his hands, uttered those wordings again and repeated the DU'A also. This process he did thrice.

HISN-i-HASEEN and al-HIZBUL AZAM are the two favoured prayers of the Prophet for this occasion. If neither of them is remembered by heart, then at least the following four short DU'As may be recited, because you have plenty of time:

ARAFAT, take a bath. This bath (GHUSL) is MASNUN (sanctioned by law and custom). In this bath just flow water on your body but do no rubbing. If bath is not possible, then WAZU (ablution) is sufficient. Just after post-meridiem (the earliest time for ZUHR prayer) indulge in extensive ZIKR, ISTAGHFAR, DU'A with humility, and lowliness. Today is the day for the efficacy of prayers and forgiveness. It is MUSTAHABB to proceed to MASJID-i-NUMRA after the bath. Here IMAM-UL-MUSLIMIN or his nominee will deliver the second KHUTBA (sermon) of Hajj, which is SUNNAT but not WAJIB. Both the SALATS of ZUHR and ASR will be led by him jointly, first of ZUHR and then, immediately following, the ASR one. The two prescribed SUNNAT of ZUHR will not be offered. It is also possible that the two SALATS of ZUHR and ASR may be offered, separately in the tent because ZUHR and ASR can be combined if they are being offered behind IMAM-UL-MUSLIMIN. After the SALAT, you again indulge in WUQUF. It is better that you continue WUQUF, till sunset facing QIBLA. If it is not possible to remain standing all the time, then you can sit and stand at intervals. Throughout this period, you continue TALBIYAH, ZIKR, ISTAGHFAR and DURUD and the recitation of the Holy Quran with humility and lowliness and pray to Allah for the welfare of your family, relatives, friends, neighbours, countrymen and for the whole of the Muslim world. This is the special occasion for the efficacy of prayers. Not a single moment is to be lost. Even legitimate things cannot be talked out, if not required. If you have not offered the SLATS of ZUHR and ASR behind the IMAM-UL-MUSLIMIN,

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اهْدِنِي بِالْهُدَى وَتَقِينِي بِالتَّقْوَى وَاعْفِرْ لِي فِي الْآخِرَةِ
وَالْأُولَى.

"There is no worthy to be adored except Allah, He is the One, He has no associates, to Him is the dominion and to Him is all praise. O! Allah keep me steadfast on Thy guidance and purify me through piety and forgive me in this world and the next".

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وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(1) "There is nobody worthy to be adored except Allah, He is the One, there is no associate with Him, to Him belong the dominions and to Him belongs all praise and He is powerful over all things".

(The Prophet is reported to have said that among the prayers which were recited by him or by the earlier prophets, the above one was better).

۱۲- اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِي
إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

(2) "O' Allah I have done great injustice with my soul and nobody can forgive the sins except Thee. And forgive me through Thine special forgiveness and have mercy on me. Verily Thou art much forgiving and merciful"

۱۳- اللَّهُمَّ اغْفِرْ لِي مَغْفِرَةً تَصْلَحُ بِهَا شَأْنِي فِي الدَّارَيْنِ
وَتُبَّ عَلَيَّ تَوْبَةً نَّصُوحًا لَا أُنْكَثُهَا أَبَدًا وَلَا أُلْزِمُنِي سَبِيلَ
الِاسْتِقَامَةِ لَا أُنْزِعُ عَنْهَا أَبَدًا

(3) "O! Allah forgive me in such a manner that both of my worlds are bettered and accept my penitence which I may never break and guide me on the right path so that I am never led astray".

۱۴- اللَّهُمَّ أَصْرِفْنِي مِنْ ذُلِّ الْمَعْصِيَةِ إِلَى عِزِّ الطَّاعَةِ

(4) "O! Allah Thou diverted me from the shamefulfulness of sins to the blessings of obedience".

In short, till sunset you remain busy in WUQUF and pray to your Lord as you wish. There is every hope that the mercy and forgiveness of Allah will take you under protection.

N.B. It should be remembered that if you leave the ground of ARAFAT prior to sunset then sacrifice of the animal will become obligatory. If because of unforeseen circumstances you cannot comply with the WUQUF from noon till sunset of 9th ZILHIJJA, then you can do it even after sunset. You will be absolved of the duty (FARZ).

Departure from ARAFAT to MUZDALIFA

At the time of sunset you start for MUZDALIFA. On way to MUZDALIFA remain busy with TALBIYA, TAKBIR, DU'A and DURUD. This is the time of MAGHRIB prayer, but do not offer it either in ARAFAT or on the way. When you reach MUZDALIFA, offer the SALATS of MAGHRIB and ISHA jointly, one preceding the other. The SUNNATS of MAGHRIB and ISHA and the WITR of ISHA should be offered after the FARZ of ISHA. If you have reached MUZDALIFA earlier than ISHA timings, then wait for both the FARZ together.

۱۱- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
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الْإِسْتِقَامَةِ لَا أَسْرِيغُ عَنْهَا أَبَدًا

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Departure from ARAFAT to MUZDALIFA

At the time of sunset you start for MUZDALIFA. On way to MUZDALIFA remain busy with TALBIYA, TAKBIR, DU'A and DURUD. This is the time of MAGHRIB prayer, but do not offer it either in ARAFAT or on the way. When you reach MUZDALIFA, offer the SALATS of MAGHRIB and ISHA jointly, one preceding the other. The SUNNATS of MAGHRIB and ISHA and the WITR of ISHA should be offered after the FARZ of ISHA. If you have reached MUZDALIFA earlier than ISHA timings, then wait for both the FARZ together.

The night which you are passing at MUZDALIFA is better than the night of QADR (LAILATUL QADR) and in this night the mercy of Allah encompasses you all there. Try not to sleep at all. Spend it in prayer. ZIKR, ISTAGHFAR, TAUBA and DURUD-o-SALAM.

Collect the pebbles here which you will throw later on at JAMRA during the RAMI.

The third day of HAJJ, 10th of ZILHIJJA

Today is the 10th ZILHIJJA. Because of the pre-occupations of HAJJ, the pilgrims are exempted from the annual worship of EIDUL AZHA. You are to perform certain other functions today:

First function: WUQUF-i-MUZDALIFA, i.e., to pass night at MUZDALIFA after arriving from ARAFAT is SUNNAT-i-MOAKKIDA but the stay at MUZDALIFA is obligatory, the duration for which is from TULU-i-FAJR to the actual sunrise. Even if one leaves MUZDALIFA without waiting for the actual sunrise, then he has done the duty (FARZ), while the earlier procedure is preferable. Five minutes before the actual sunrise you can leave MUZDALIFA.,

You can stay (WUQUF) anywhere in MUZDALIFA but not in the valley of MUHASSAR. This is the place where the ASHAB-i-FEEL (The invading army of Abraha) faced the Divine punishment. This Valley nowadays is also known by the name of WADI-UN-NAR. A placard will point its site. It is better to stay at MASHAR-i-HARAM, also known as JABAL QUZAH. If not possible, stay at the place where you have spent the night. It should be remembered that if you leave MUZDALIFA without WUQUF, then the sacrifice of

the animal will be binding. Of course, the ladies, aged, weak and sick are exempted from this penalty.

Departure form MUZDALIFA to MINA

Offer FAJR worship at MUZDALIFA at the earliest time. The rest of the time you spend in ZIKR and TASBIH and five minutes before actual sunrise you leave MUZDALIFA for MINA. When you pass by the valley of MUHASSAR then do not forget Allah's wrath and punishment.

The seconds function of 10th ZILHIJJA

After arriving at MINA the first function which you are to perform is the RAMI (throwing of pebbles) at JAMRA-i-AQABA. This RAMI of today is obligatory. There are three places in MINA which are called JAMRAT. The first JAMRA is near the mosque of KHAIF which is also known as the first JAMRA. The second is known as JAMRA-i-WUSTA (the middle one), the third one is known as JAMRA-i-AQABA, which is by the end of MINA.

In this RAMI of JAMRA-i-AQABA you are to throw those seven pebbles which you have brought from MUZDALIFA. This is the SUNNAT. Pebbles of other place will also do. The Pebbles already accumulated at AQABA must not be used. The MASNOON timings for the RAMI are from the sunrise upto noon but from noon till sunset is also allowed. After sunset, it is MAKROOH for males of sound health but not for aged, sick and females.

The pebbles should be clean. If you are in doubt, wash them. you should be about 8 feet away from the spot. At each throw, first you should recite BISMILLAH ALLAH-O-AKBAR and then the following DU'A:

The night which you are passing at MUZDALIFA is better than the night of QADR (LAILATUL QADR) and in this night the mercy of Allah encompasses you all there. Try not to sleep at all. Spend it in prayer, ZIKR, ISTAGHFAR, TAUBA and DURUD-o-SALAM.

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the animal will be binding. Of course, the ladies, aged, weak and sick are exempted from this penalty.

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رَغْمًا لِلشَّيْطَانِ وَرِضًى لِلرَّحْمَنِ ۝ اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا
وَسَعْيًا مَشْكُورًا وَذَنْبًا مَغْفُورًا -

Do not recite TALBIYAH any more while you are throwing the pebbles. You may not stay for DU'A after the RAMI. If you could not attempt RAMI on the 10th and the night following it, then you will have to sacrifice animal as the penalty. If the pebble either does not fall on JAMRA or does not strike the wall, then the action should be repeated.

The third function of 10th ZILHIJJA (the sacrifice).

The third function of the 10th is sacrifice. For a QARIN of MUTAMATTE it is obligatory to sacrifice the animal before the shave, if it is otherwise, the penalty of another sacrifice will be binding. For a MUFRID who has entered into the state of EHRAM from MEEQAT, the sacrifice is recommended but not obligatory. If a MUFRID shaves without offering sacrifice then it is permissible.

For a QARIN or MUTAMATTE, on whom sacrifice is obligatory, ten SAUM (ROZA) are binding in lieu of sacrifice, if it was not within his means, Out of these ten fasts, three may be observed before ARAFAT, while the rest of the seven are upto you. But if three fasts are not observed before ARAFAT, then sacrifice will be binding.

The fourth function of 10th ZILHIJJA - HALQ or QASR

Complete or partial shave is obligatory after the sacrifice. For females HALQ (complete shave) is disallowed; a portion of the tangled hair may be cut (QASR).

Both sacrifice and shaving may be done between 10th and 12th. But till such time HALQ or QASR is not done, the pilgrim will remain under the state of EHRAM.

On 10th, when you are free from RAMI, HALQ/QASR and sacrifice, the EHRAM should be dispensed with. Now you can wear stitched garments and can use scent, but conjugal relations with wife are still not allowed. This condition will remain operative till you have done TAWAF-i-ZIARAT.

The fifth function of 10th ZILHIJJA - TAWAF -i- ZIARAT

Like EHRAM and WUQUF-i-ARAFAT, TAWAF-i-ZIARAT is also an important RUKN of HAJJ, which is fixed for 10th and not earlier. The SUNNAT is that you perform TAWAF-i-ZIARAT after RAMI AT JAM-RAT and after sacrifice and shaving.

The 10th is the proper time for TAWAF-i-ZIARAT, but can be performed even upto the evening of 12th. If not performed, then penalty of sacrifice will be binding and TAWAF will still be done. This TAWAF-i-ZIARAT is irreplaceable and till such time it is not performed, the conjugal relations cannot be restored.

After TAWAF-i-ZIARAT, all the restrictions of EHRAM are removed, including the conjugal ones.

During menstruation the ladies are allowed to perform all the ARKAN of Hajj except that of TAWAF, which can be done when they are free. This delay does not impose any penalty on them.

رَغْمًا لِلشَّيْطَانِ وَرِضًى لِلرَّحْمَنِ وَاللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا
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The SAI for Hajj between SABA and MAKKA after TAWAF

If you have performed SAI' along with TAWAF-I-QUDUM, then you need not perform it now and do not perform IZTIBA and RAMAL in TAWAF-I-ZIARAT. If, of course, you had entered in the state of KHRAM for Hajj of IFRAD and did not attempt SAI' along with TAWAF-I-QUDUM, then it is obligatory to complete SAI' after TAWAF-I-ZIARAT and IZTIBA and RAMAL are also desirable (SUNNAT). If you are a QAHIN or MUTAMMATE and you have completed SAI' of 'UMRA' earlier than the WUQUF-I-ARAFAT, then now SAI' is binding. IZTIBA and RAMAL are also SUNNAT at this stage.

All the functions of the 10th have now been completed. Now you can leave for MINA and spend the night there.

Eleventh ZILHJJA - the 4th Day of Hajj

If you have not performed QURBANI and TAWAF-I-ZIARAT on 10th, do it now upto ZUHR timings. After ZUHR worship in congregation in the mosque of KHAIF. It can also be offered in your tent but in congregation. Then you leave for RAMI of all the three JAMRAT. The timings for RAMI are from post meridian till sunset. At night it is undesirable, but if the RAMI is performed before the sunrise of the 12th, then it is permissible. Otherwise the non-performance will entail its sacrificial penalty and the RAMI itself, i.e., two RAMIS. The method of throwing pebbles will remain the same as already described.

Twelfth ZILHJJA - the 5th day of Hajj

If you have not performed either sacrifice or TAWAF-I-ZIARAT on 11th, then you can do it today. The particular function of this day is to do the RAMI of all the three JAMRAT after post meridian. After the RAMI of 12th, it is upto you to stay or not for the RAMI of 13th. If you want to leave MINA for MAKKA, do it before sunset. After sunset you can no more quit MINA. If you could not leave MINA prior to the sunrise of 13th, then you are now obliged to perform the RAMI of the 13th too. Otherwise you will pay the penalty of sacrifice. If you perform the RAMI on 13th, before sunrise, then it is only voluntary; after sunrise it is obligatory (WAJIB).

Departure from MINA to MAKKA

You have now completed Hajj, thank Allah. On way to MAKKA near JANNATUL MA'LA you will come across a valley known by the name of MUHAB-SAB. A short stay here is SUNNAT. If you can do it, whether to stay here for four SALAT timings (ZUHR, ASR, MAGHRIB and ISHA'), but because of fast moving vehicles today, it has become almost impossible to stay here.

TAWAF-I-WADA' (the farewell TAWAF)

It is binding on those who reside beyond MIEQAT to perform 'Farewell TAWAF', whether you are a MUFRID, QAHIN or MUTAMATTE. After TAWAF-I-ZIARAT you have already done a voluntary TAWAF and then you overstay in MAKKA. Even then, prior to your departure from the city, you will have to perform another TAWAF. It is MUSTAHAB.

The SAI' for Hajj between SAFA and MARWA after TAWAF

If you have performed SAI' along with TAWAF-i-QUDUM, then you need not perform it now and do not perform IZTIBA and RAMAL in TAWAF-i-ZIARAT. If, of course, you had entered in the state of EHRAM for Hajj of IFRAD and did not attempt SAI' along with TAWAF-i-QUDUM, then it is obligatory to complete SAI' after TAWAF-i-ZIARAT and IZTIBA and RAMAL are also desirable (SUNNAT). If you are a QARIN or MUTAMMATE and you have completed SAI' of 'UMRA' earlier than the WUQUF-i-ARAFAT, then now SAI' is binding. IZTIBA and RAMAL are also SUNNAT at this stage.

All the functions of the 10th have now been completed. Now you can leave for MINA and spend the night there.

Eleventh ZILHIJJA - the 4th Day of Hajj

If you have not performed QURBANI and TAWAF-i-ZIARAT on 10th, do it now upto ZUHR timings. Offer ZUHR worship in congregation in the mosque of KHAIF. It can also be offered in your tent but in congregation. Then you leave for RAMI of all the three JAMRAT. The timings for RAMI are from post meridiem till sunset. At night it is undesirable, but if the RAMI is performed before the sunrise of the 12th, then it is permissible. Otherwise the non-performance will entail its sacrificial penalty and the RAMI itself, i.e., two RAMIS. The method of throwing pebbles will remain the same as already described.

Twelfth ZILHIJJA -- the 5th day of Hajj

If you have not performed either sacrifice or TAWAF-i-ZIARAT on 11th, then you can do it today. The particular function of this day is to do the RAMI of all the three JAMRAT after post meridiem. After the RAMI of 12th, it is upto you to stay or not for the RAMI of 13th. If you want to leave MINA for MAKKA, do it before sunset. After sunset you can no more quit MINA. If you could not leave MINA prior to the sunrise of 13th, then you are now obliged to perform the RAMI of the 13th too. Otherwise you will pay the penalty of sacrifice. If you perform the RAMI on 13th, before sunrise, then it is only voluntary; after sunrise it is obligatory (WAJIB).

Departure from MINA to MAKKA

You have now completed Hajj, thank Allah. On way to MAKKA near JANNATUL MA'LA you will come across a valley known by the name of MUHAS-SAB. A short stay here is SUNNAT. If you can do it is better to stay here for four SALAT timings (ZUHR, ASR, MAGHRIB and ISHA'), but because of fast moving vehicles today, it has become almost impossible to stay here.

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Makkan spots from efficacy point of view

The holy sanctuary is situated in MAKKA. Its each and every spot is full of blessings, but some particular spots are famous for efficacy of prayers.

The Spots

1. MATAF, prayers are answered at the place of TAWAF
2. MULTAZIM, the wall between HAJAR-i-ASWAD and the door of BAITULLAH.
3. MIZAB-i-RAHMAT, the outlet of water of BAITULLAH.
4. Inside BAITULLAH.
5. Inside HATEEM.
6. Between HAJAR-i-ASWAD and RUKN-i-YEMANI.
7. MUSTAJAR, that portion of BAITULLAH which is between RUKN-i-YEMANI and the door in the westerly direction (which is now closed and which falls just opposite the present door).
8. Behind MUQAM-i-IBRAHIM.
9. On SAFA.
10. On MARWA.
11. SAI', i.e., the ground where running is done.
12. Between MEELAIN and AKHDARIAN.
13. At ARAFAT, particularly near the Hill of Mercy (JABAL RAHMAT).
14. At MUZDALIFA, particularly near SH'R-i-HARAM.

15. In MINA.

16. JAMRAT.

17. When you look at BAITULLAH.

18. The Cave of HIRA.

19. The Cave of THAUR.

20. The birthplace of the Prophet (at present a library is housed here).

The Places worth visiting at MAKKA

1. BAIT-i-KHADIJA, the house of UMMUL MOMININ Khadijatul Kubra where all her children by the Prophet were born, namely Qasim, Zainab, Abdullah, Ruqayya, Fatima and Umm Kulthum. The Prophet stayed here prior to HIJRAT. After Baitullah, this house is regarded as a very sacred one.
2. The place of the birth of the Prophet: Now a library has been housed in it.
3. The house of Sayyidna Abu Bakr as-Siddiq. It is situated in the locality of ZIQAQ-i-SAW-WAGHIN. It is here that H. 'Uthman, Talha and Zubair embraced Islam. Without guide it is difficult to reach there.
4. DAR-i-ARQAM: In the beginning of Islam the house of ARQAM MAKHZUMI was the centre of preaching. It was here that Hazrat Hamza and Hazrat 'UMAR embraced the faith. This house is adjacent to SAFA.
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jid-i-Ba'it and Masjid-i-Hars. It was here that the Prophet took BA'IT from the Jinns.

6. Masjid-us-Shajarah: This mosque is opposite the mosque of Masjid- i-Jinn.
7. Masjid-i-Bilal: This mosque is situated on the hill of Abu Qubais, According to some authorities the miracle of the 'Cleavage of Moon' (Shaqqu'l Qamar) took place here.
8. Masjid-i-Mujtaba: This mosque is near the birthplace of the Prophet.
9. Masjid-i-Tuwa: It was here that the Prophet stayed when he offered 'Umra.
10. Masjid-i-Aisha (Allah be pleased with her): This mosque is near Tan'im. The pilgrims and the people of Makka wear EHRAM from this place.
11. Masjid-i-Ajyad: It is situated in the locality of Jiyad.
12. Masjid-i-Khalid: It is situated in JARATUL BAB.
13. Masjid-i-Khaif: Situated in Mina, referred already.
14. Masjid-i-Nasb: This is also situated in Mina. It is near Masjid- i-Khaif.
15. JABAL-i-ABU QUBAIS: In the Days of Ignorance it was known as JABAL-i-AMIN. This hill is in the southern direction of HARAM SHARIF. The miracle of the 'Cleavage of the Moon' is reported to have also taken place here.
16. JABAL-i-NOOR: It is also known as Jabal-i-Hira which is at about three miles distance from

Makka. Here is the famous cave where the Prophet used to go for meditation prior to the Call.

17. JABAL-i-THAUR: This is the hill in the cave of which the Prophet and his dear Companion, Abu Bakr (Allah be pleased with him) stayed for three days at the time of Hijrat. It is about six to seven miles from Makka on way to Medina.
18. JANNATUL-MA'LA: This is the oldest cemetery of Makka. It is divided into two portions. In between there is a road. It contains the graves of Amina, the mother of the Prophet, Hazrat Khadija, Hazrat Asma and Hazrat Abdur Rahman, daughter and son of Hazrat Abu Bakr, Abdullah bin 'Umar and Qasim the son of the Prophet. etc.

ZAM ZAM

In Masjid-i-Haram, in easterly direction from Baitullah there is the famous well of Zam Zam. It is said that Allah provided it for Hazrat Ismail and his mother Hazrat Hajirah. In spite of continuous utilization of its water and millions of millions people having drunk and used it throughout these centuries, no shortage of water is visible. It is both food and cure. To drink it in plenty is MUSTAHABB and the sign of good Faith. To take bath and to perform WAZU with it is a great benediction. Washing or cleaning the private parts with it after natural evacuation is MAKROOH and according to some jurists, HARAM. To take it as benediction to other countries and to offer it to others is MUSTAHABB. There is no harm

in its sale and purchase but such dealing in MASJID-i-HARAM or in MASJID-i-NABAWI are no proper.

THE ATTENDANCE AT MADINA, THE RADIANT

Thanks to Allah that you have earned the blessings of Hajj. Now you are to present yourself at the final resting place of the Centre of Creation, the Reason behind Creation, the Leader of the Prophets, the Last of the Prophets, the lone Intercessor on the Day of Judgement, Mercy unto Mankind, AHMAD-i-MUJ-TABA, MOHAMMAD MUSTAFA (Allah's greetings and salutations be on him). It is because of him that you have earned the blessings of both the worlds. This attendance is the highest approach in nearness to him and the climax of obedience. Non-attendance to it is wretchedness and having the means but not to be present there is the height of misfortune. According to all schools of FIQH, the city of the Prophet is the fountain-head of blessings. Some jurists go even to the length of declaring the visit to it as WAJIB (Compulsory). After recognising HUZUR-i-AKRAM as the leader of the prophets and the best amongst them, the importance of this visit needs no argument. A visit to his tomb is one of the manifest practices. Its denial is to shut eyes from established realities and deprivation of the 'fountain-head of blessing'.

In support of the argument, some AHADITH are reproduced below:

١- مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي

1. "One who visits my grave, my intercession for him becomes WAJIB".

(Bazzar and Darqutni).

٢- مَنْ جَاءَ فِي زَارَاتٍ لَا يَكُونُ بِعَمَلِهِ حَاجَةً إِلَّا يَأْتِيَنِي كَانَ حَقًّا عَلَيَّ أَنْ أَكُونَ شَفِيعًا لَهُ يَوْمَ الْقِيَمَةِ

2. "A person who comes to Ziyarat, with no other object but to visit my grave, then he earns my intercession for him on the Day of Judgement".

(Darqutni).

٣- مَنْ حَجَّ وَزَارَ قَبْرِي بَعْدَ مَوْتِي كَمَنْ زَارَنِي فِي حَيَاتِي

3. "One who performs Hajj and visits my grave (after my death), it is like as if he has seen me in my lifetime".

(Darqutni and Baihaqi).

٤- عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ زَارَنِي مُتَعَمِّدًا كَانَ فِي جِوَارِي يَوْمَ الْقِيَمَةِ وَمَنْ سَكَنَ فِي الْمَدِينَةِ كُنْتُ لَهُ شَهِيدًا وَشَفِيعًا يَوْمَ الْقِيَمَةِ

4. "One who visits my grave with definite intention, he will be under my protection on the Day of Judgement and one who makes Medina his home, I will be his witness and intercessor on the Day of Judgement".

(Baihaqi).

٥- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ

حَجَّ وَلَمْ يَزُرْنِي فَقَدْ جَفَانِي

5. "One who performs Hajj and does not visit my grave, he remains unfaithful towards me".
(Ibn 'Adi).

N.B. If Hajj is obligatory on you, first perform the Hajj and then visit RAUZA-i-AQDAS. If you are performing a voluntary Hajj, then vice versa is also allowed. If Medina is on your way to Makka, then you can first visit the tomb of the Prophet.

ETIQUETTE OF THE VISIT TO THE TOMB OF THE PROPHET

When you decide to visit Medina, make the intention (NIYAT) for the presence at RAUZA-i-AQDAS. Throughout your way, SALAT and SALAM should be repeated continuously. The nearer you are to the city the greater should be the velocity of the invocation. When you first see the city of Medina, recite the following DU'A:

اللَّهُمَّ هَذَا حَرَامُ نَبِيِّكَ فَاجْعَلْهُ وَقَايَةً لِي مِنَ النَّارِ وَأَمَانًا
مِنَ الْعَذَابِ وَسُوءِ الْحِسَابِ

"O ! Allah this is the Haram of Thy NABI. Make it a means of protection from Hell, and punishment and retribution".

To have a bath before the entrance in Medina is MUSTAHABB. Even WAZU will do. Dress yourself in the best attire and apply scent. In short, proceed in such a way as if you are going for Eid congregations. It is better to be on foot at the time of entrance in Medina and at that time recite the following DU'A:

رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقِي وََاخْرِجْنِي مُخْرَجَ صِدْقِي وَاجْعَلْ لِي

مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَارْزُقْنِي
مِنْ زِيَارَةِ رَسُوْلِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَزَقْتَ أَوْلِيَاءَكَ
وَأَهْلَ طَاعَتِكَ وَاعْفِرْ لِي قَامِرَ حَمْنِي يَا خَيْرَ مُسْتَوْجِبٍ وَأَعْنِي
مُخْلَاةً عَنْ حَرَائِمِكَ وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ وَبِفَضْلِكَ عَنْ
سِوَاكَ وَتَوَسَّلْ قَلْبِي وَقَبْرِي إِلَيْكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْخَيْرَ كُلَّهُ
عَاجِلَهُ وَآجِلَهُ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ اللَّهُمَّ اجْعَلْ أَوْسَمَ رِزْقِكَ
عَلَيَّ عِنْدَ كَبِيرِ سِتْنِي وَالْقِطَاعِ عُمْرِي وَاجْعَلْ خَيْرَ عُمْرِي الْآخِرَةَ وَخَيْرَ
حَمْلِي خَوَاتِيمَهُ وَخَيْرَ آيَاتِي يَوْمَ الْقِيَامَةِ فِيهِ -

"O Lord let my entry be from the Gate of Truth and let my exit be from the Gate of Truth and grant me aid from Thy authority. O ! Allah open for me the Gate of Thy mercy and because of my visit to the tomb of Thy Prophet, bless me with the gifts which Thou hast bestowed on Thy obedient servants and forgive me and have mercy on me -- O' the Best Being to Whom one can entreat. After bestowing HALAL (lawful) on me, make me disinterested from HARAM (unlawful) and through the gift of obedience, make sin unbearable to me. Through Thy blessings make me independent of everybody except Thee, make my heart and my grave illuminated. O ! Allah I beseech Thee for all goodness, either being vouchsafed to me in near future or for that which I know or for that which I do not know. And I ask Thy protection from every evil which I know and which I know not. O ! Allah in my old age and in my last days provide for me the sustenance."

5. "One who performs Hajj and does not visit my grave, he remains unfaithful towards me".

(Ibn 'Adi).

N.B. If Hajj is obligatory on you, first perform the Hajj and then visit RAUZA-i-AQDAS. If you are performing a voluntary Hajj, then vice versa is also allowed. If Medina is on your way to Makka, then you can first visit the tomb of the Prophet.

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مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَارْزُقْنِي
مِنْ زِيَارَةِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَزَقْتَ أَوْلِيَاءَكَ
وَأَهْلَ طَاعَتِكَ وَاعْفِرْ لِي قَامِرًا حَمْنِي يَا خَيْرَ مُسْئِلٍ وَأَغْنِنِي
بِحِلَالِكَ عَنْ حَرَامِكَ وَبِطَاعَتِكَ عَنْ مَعْصِيَتِكَ وَبِفَضْلِكَ عَنْ
سِوَاكَ وَنَوِّرْ قَلْبِي وَقَبْرِي اللَّهُمَّ إِنِّي أَسْأَلُكَ الْخَيْرَ كُلَّهُ
عَاجِلَهُ، وَآجِلَهُ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ
عَلَيَّ عِنْدَ كَبْرِ سِنِّي وَالْقِطَاعِ عُمُرِي وَاجْعَلْ خَيْرَ عُمُرِي الْآخِرَةَ وَخَيْرَ
عَمَلِي خَوَاتِيمَهُ وَخَيْرَ أَيَّامِي يَوْمَ الْقِيَامَةِ

"O I Lord let my entry be from the Gate of Truth and let my exit be from the Gate of Truth and grant me aid from Thy authority. O ! Allah open for me the Gate of Thy mercy and because of my visit to the tomb of Thy Prophet, bless me with the gifts which Thou hast bestowed on Thy obedient servants and forgive me and have mercy on me -- O' the Best Being to Whom one can entreat. After bestowing HALAL (lawful) on me, make me disinterested from HARAM (unlawful) and through the gift of obedience, make sin unbearable to me. Through Thy blessings make me independent of everybody except Thee, make my heart and my grave illuminated. O ! Allah I beseech Thee for all goodness, either being vouchsafed to me in near future or for that which I know or for that which I do not know. And I ask Thy protection from every evil which I know and which I know not. O ! Allah in my old age and in my last days provide for me the sustenance in abundance and make my last

days my best life, last actions the best actions and make the day of communion with Thee as my best day".

After making lodging and boarding arrangements, free yourself from worldly affairs and reciting SALAT-O-SALAM (invoking Allah's greetings and salutations on the Prophet). proceed towards MASJID-i-NABAWI with humility and lowliness. Remember that each and every atom of this place is the embodiment of the luster of the prophetic light:

خاک شرب از دو عالم خوشتر است
اے خنک شہرے کہ آنجا دلبر است

"The dust of YETHRIB is more pleasant than both the worlds, O ! cool city in thee lies the Beloved".

It is better that as a thanksgiving, you give some alms at the time of entrance in MASJID-i-NABAWI. Enter through BAB-i-JIBRAEL, putting your right foot first and reciting the following DU'A:

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ
اللَّهُمَّ اجْعَلْ لِي الْيَوْمَ مِنْ أَوْجَبِ مَنْ تَوَجَّهَ إِلَيْكَ
وَأَذْرَبِ مَنْ تَقَرَّبَ إِلَيْكَ وَأَنْجَحِ مَنْ دَعَاكَ
وَابْتَغِ مَرْضَاتِكَ.

"O ! Allah forgive my sins and open the gate of Thy mercy for me and make me today the best of the dedicated ones and the best of those who are nearest

to Thee and the most successful of those who have prayed to Thee and have searched Thy good pleasure".

After entering, offer two RAKATS of SALAT at RAUZATUL - JANNA as TAHAYYATUL MASJID, if, of course, it is not a MAKROOH time. After al-HAMD, recite QULYA AYYOHAL in the first RAKAT and QUL HO WALLAH in the second one. The space between the pulpit and the grave of the Prophet is called RAUZATUL-JANNA (the Garden of Paradise), regarding which the Prophet it reported to have said:

مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِّنْ رَّيَاضِ الْجَنَّةِ ط

(the place between my house and my pulpit is the Garden of Paradise). It is AFZAL (better) to offer these RAKATS in MEHRAB- i-NABAWI and pray for the acceptance of this visit. Now two RAKATS as thanksgiving prayer should now be offered or at least the prostration of thanks (SIJDA) be made.

N.B. If the congregational prayer is being conducted, then join it and you need not offer then a separate SALAT for TAHAYYATUL MASJID.

Now you proceed towards the grave of the Prophet. Standing three or four feet away from the fencing round the grave, recite the following SALAM with affection and submission.

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ - السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ
يَا سَيِّدَ وَلَدِي أَدَمَ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

يَا رَسُولَ اللَّهِ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ أَشْهَدُ أَنَّكَ بَلَّغْتَ الرِّسَالَاتِ وَأَدَيْتَ الْأَمَانَاتِ وَنَصَحْتَ الْأُمَّةَ وَكَسَفْتَ الْغُمَّةَ فَجَزَاكَ اللَّهُ خَيْرَ أَجْزَاكَ اللَّهُ عَنَّا أَفْضَلَ مَا جَارَى نَبِيًّا عَنْ أُمَّتِهِ اللَّهُمَّ اعْطِ سَيِّدَنَا عَبْدَكَ وَرَسُولَكَ مُحَمَّدَ بْنَ الْوَسِيلَةِ وَالْفَضِيلَةِ وَالذَّارِجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَامًا مُحَمَّدَ بْنَ الَّذِي وَعَدْتَهُ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَأَنْزِلْهُ الْمَنْزِلَ الْمُقَرَّبَ عِنْدَكَ إِنَّكَ سُبْحَانُكَ ذُو الْفَضْلِ الْعَظِيمِ.

"O ! Prophet of Allah, SALAM on you; O ! the best of Allah's creations, SALAM on you; O ! the beloved of Allah, SALAM on you; O ! the leader of mankind, SALAM on you; O ! the Apostle of Allah, SALAM on you; and Allah's blessings and mercy be on you O ! Rasul Allah, I bear witness that there is nobody worthy to be adored except Allah. He is the One. He has no associates. And I bear witness that you are his servant and His Prophet. And I bear witness that you have fulfilled the responsibility of prophethood and have handed over the trust and have well looked after the welfare of the UMMAT and you have removed the anxieties. So Allah may reward you and He may reward you, from our side, the best of the rewards, which He has ever rewarded to any prophet on behalf of his UMMAT. O ! Allah bestow on Mohammad, Thy servant and prophet and our leader, highest status and reward and elevate him to the MAQAM-i-MAHMOOD- which Thou promised to him. Verily

Thou never breaketh the promise and reward him a place nearest to Thee. Verily Holy is Thy Being O ! the great Benefactor".

Hoping for the recommendations of the Prophet, you pray to Allah in the following manner:

يَا رَسُولَ اللَّهِ أَسْأَلُكَ الشَّفَاعَةَ وَأَتَوَسَّلُ بِكَ إِلَى اللَّهِ فِي أَنْ أَمُوتَ مُسْلِمًا عَلَى مِلَّتِكَ وَسُنَّتِكَ.

"O ! RASUL ALLAH I entreat you for intercession and wish your mediation to Allah for the purpose that while loving as a Muslim, I die on your religion and on your SUNNAT".

If somebody has asked you to convey his salutations and greetings to the Prophet, do it in the following manner:

"ASSALAM-O-ALAIKA YA RASUL ALLAH-e-MIN, (from so and so), YES TASHF-i-O BIKI ELA RABBAKA. If several persons have requested it, instead of so and so, say "MIN JAMI' MAN AUSANI". After offering salutations and greetings to the Prophet, stand in front of the grave of Hazrat Abu Bakr Siddique (Allah be pleased with him) and recite the SALAM in the following manner:

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ وَثَانِيَةَ فِي الْغَاوِرِ
رَافِقَةٍ فِي الْأَسْفَارِ وَأَمِينَةَ عَلَى الْأَسْرَارِ يَا بَكْرُ الصِّدِّيقِ جَزَاكَ
اللَّهُ عَنْ أُمَّةٍ مُحَمَّدٍ خَيْرًا.

"Salutations be on you, O ! KHALIFAH of RASUL ALLAH, his Companion in the cave, his fellow-

traveller in all journeys and the trustee of his secrets, O ! Abu Bakr Siddique, on behalf of the followers of Mohammad Allah may reward you the best".

Moving one foot further to the right, you stand in front of the grave of our leader 'Umar Farooq (Allah be pleased with him) and offer the salutations in the following manner:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عُمَرَ الْفَارُوقَ الَّذِي أَعْزَّاهُ اللَّهُ بِهِ
الْإِسْلَامَ - إِمَامَ الْمُسْلِمِينَ مَرْضِيًّا حَيًّا وَمَيِّتًا جَزَاكَ اللَّهُ عَنْ
أَمْتِ مُحَمَّدٍ خَيْرًا

"Salutations be on you, O ! Amirul Mominin, O ! 'Umar Farooq Allah gave dignity to Islam because of you. Allah made you the Imam of the Muslims. You were admirable in the eyes of Allah, Whether alive or dead. On behalf of the followers of Mohammad Allah may grant you the best of the rewards".

In offering salutations to these two great Companions of the Prophet, you have the option of adding or deleting certain words. Whatever may be the wordings, they must be pronounced with due respect and regard. If some body has asked you to convey his salutations to them, do it.

Now you are to offer salutations jointly on both of them in the following manner:

السَّلَامُ عَلَيْكُمَا يَا صَاحِبَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَرَافِقَيْهِ جَزَاكُمَا اللَّهُ الْخَيْرَ

الْمَجْزَاءِ جِئْنَا كَمَا نَتَوَسَّلُ بِكُمْ إِلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَشْفَعَ لَنَا وَيدْعُو لَنَا رَبَّنَا
أَنْ يُحْيِيَنَا عَلَى مِلَّتِهِ وَسُنَّتِهِ وَيَحْشُرَنَا فِي زُمْرَتِهِ وَجَمِيعِ
الْمُسْلِمِينَ -

"Salutations be on both of you those who are resting by the side of the Prophet, those who are his Companions and those who are his minister. Allah may bestow on both of you the best of the rewards. We have presented ourselves before you for the purpose that you as our mediators approach the Prophet for his intercession for us and for the purpose that you pray to our Lord that He may hold us steadfast on your Faith and on your SUNNAT and that on the Day of Judgement He resurrects us and all the Muslims along with you".

You again come in front of the grave of the Prophet, offer salutations and greetings to him, offer prayer to Allah seeking the mediation of the Prophet and raise your hands in supplication for your parents, family and for all the Muslims. If you recite the following DU'A, it would be better:

يَا رَسُولَ اللَّهِ قَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا
أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَاحِمًا فَجِئْنَاكَ ظَالِمِينَ
أَنْفُسَنَا مُسْتَغْفِرِينَ لِيُؤْتِنَا فَاشْفَعْ لَنَا إِلَى رَبِّنَا أَنْ يُنْشِئَنَا
عَلَى سُنَّتِكَ وَيَحْشُرَنَا فِي زُمْرَتِكَ -

"O ! Prophet of Allah (peace be on you), Allah says that those who have done injustice with themselves and if they present themselves before you and ask Allah's forgiveness and if you also ask Allah's forgiveness for them then they will find Allah oft returning to mercy. O ! Prophet of Allah, we have come to you after making injustice with our souls, seeking Allah's forgiveness. O ! Prophet of Allah, you pray for us to Allah that He may give us the death like your's and resurrect us along with you".

There are seven columns (USTUWANA) in Masjid-i-Nabawi, namely:

- (1) HANNANA (pity): It has replaced that trunk of palm tree with the support of which the Prophet used to deliver KHUTBAS.
- (2) HARS (guard): When the Prophet used to retire in his HAJRA, some Companion was to serve as guard.
- (3) WUFUD (deputations): The neighbouring tribes when coming to Medina, used to embrace Islam at the hands of the Prophet at this spot.
- (4) ABI LUBABA: A Companion of the Prophet who committed certain mistake and sat by the side of this column.
- (5) SARIR (elevated seat): The Prophet used to retire for ITIKAF (continuing prayer) at this spot.
- (6) JIBRAEL (Angle Gabriel): Many a times Angle Gabriel delivered the Revelation to the Prophet here.

- (7) 'Aisha': The selected spot of the Prophet and his Companions for worship.

By the side of all these columns you raise your hands in supplication and ask forgiveness. Offer SUNNAT and NAFL here. Otherwise each and every space and corner of MASJID-i-NABAWI is full of blessings and benedictions.

OFFERING OF WORSHIP IN MASJID-i-NABAWI AND ITS REWARD

On the authority of Bukhari and Muslim (the two great MUHADDITHIN), for every one SALAT one gets a reward of more than one thousand SALATS.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِي مَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ

"On the authority of H. Abu HURAIRA, the Prophet is reported to have said that one SALAT offered in this mosque of mine is better than one thousand SALATS offered in other mosques, with the exception of MASJID-i-HARAM".

On the authority of H. ANAS bin MALIK, the Prophet is reported to have said that one who offers forty SALAT in my mosque without any QADA (to omit) then he will have immunity from Hell and hypocrisy. You can also sit in 'ITIKAF and can complete one recitation of the whole Quran.

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THE ZIARAT OF JANNATUL BAQI

JANNATUL BAQI' is the old cemetery of Medina. A list of the Companions of the Prophet, his wives and the followers of the Companions and their followers and host of other pious Muslims who are having eternal rest in this cemetery is given below:

IMAM-i-MAZLUM, the Righteous Caliph, SHAHIDUD DAR (the Martyr of the house), Possessor of the Two Lights (DHU al-NURAIN), our leader H. 'UTHMAN GHANI; all the wives of the Prophet except Khadija and Maimuna; Ruqayya d/o of the Prophet; H. 'ABBAS, the uncle of the Prophet; H. 'Abdur Rahman b. 'Auf; H. Sa'd b. Abi Waqqas; H. Abdullah b. Mas'ud; H. Hasan b. 'Ali; H. Ali b. Hussain; H. 'Uthman b. Mas'un, etc., etc

After paying visits to the graves of the Prophet and his two Companions, JANNATUL BAQI' should also be visited, particularly on Fridays and to offer FATIHA there is MUSTAHABB.

VISIT TO THE MARTYRS OF UHD

At a distance of three miles from Medina is the famous mountain of UHD about which the Prophet is reported to have said: UHD is the mountain which loves us and we love it. In another Hadith it is reported like this: UHD is one of the staff (RUKN) of Paradise. The second battle of the days of the Prophet was fought here. A visit to the graves of the martyrs of UHD, to the mountain of UHD and to its surrounding mosques is recommended for Thursday after FAJR prayers. The shrine of H. Hamza, SAYYIDUSHSHUHADA, the uncle of the Prophet, is located here. First you should visit the grave of H. Hamza (Allah be pleased with him). Hazrat

Abdullah bin Jahsh and Mus'ab b. 'Umair are also buried here. Offer FATIHA and salutations on the graves of all these three. Then offer SALAM to the rest of UHD martyrs. About seventy martyrs are buried there.

THE MOSQUES IN AND AROUND MEDINA

(1) **Masjid-i-QUBA:** This is the first mosque in Islam. After migration and before arrival in Medina the Prophet stayed there for 14 days. The Prophet himself laid the foundation of this mosque with his own pious hands and participated in its constructions as an ordinary labourer. In praise of this mosque Allah declared in the Quran:

"Certainly a mosque founded on observance of righteousness from the first day is more deserving that thou shouldst stand in it. In it are men who love to purify themselves. And Allah loves those who purify themselves".

لَمْسَجِدًا أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ
تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا
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then offer two other RAKATS for earning the benefits of UMRA.

(2) **MASJID-i-JUMA'**: After a stay of fourteen days, the Prophet left QUBA for Medina. On his way, when he reached the locality of Banu Sulaim, it was the time of JUMA' worship. The Prophet delivered the first KHUTBA in Islam there and led the JUMA' worship.

(3) **MASJID-i-MUSALLA**: This mosque is situated in Medina itself in south-west from SHARAF al-MANAKH. The Prophet used to offer the two IDAIN here (MUSALLAH means IDGAH). It is also known by the name of MASJID-i-GHAMAMA (clouds), for, most probably, prayer for rain (SALAT-i-ISTISQA) was also offered there.

(4) **MASJID-i-SUQYA**: On his way to the Battle of BADR, the Prophet offered SALAT by the side of a well known by the name of BIR-i-SUQYA.

(5) **MASJID-i-AHZAB/FATH**: On the western side of JABAL-i-SALFA. At the time of the Battle of Ditch, the Prophet prayed there for three days for victory and the Muslims were rewarded likewise.

(6) **MASJID-i-QIBLATAIN**: Situated on the hilltop near the valley of 'ATEEQ north-west of Medina. It contains two MEHRABS, one in the direction of BAIT al-MAQDAS and the other facing MAKKA. Some Companions were offering SALAT there at the time of the Revelation dealing with the change of QIBLA. So they now turned their face towards MAKKA. Hence the MOSQUE OF TWO QIBLAS.

MAJID-i-JUMA' AND SHARAF

(7) **MASJID-i-ABU BAKR**: near MASJID-i-JUMA' towards south. H. Abu Bakr is reported to have offered some SALATS there either during ISHLAF or prior to that.

(8) **MASJID-i-ALI**: H. 'ALI is reported to have led the ID prayer there during the siege of the town of UTHMAN.

(9) **MASJID-i-TMAR**: It is also near MASJID-i-JUMA'.

(10) **MASJID-i-TIRABA**: On way to UHD, the Prophet pitched his tent there and also offered SALAT.

(11) **MASJID-i-BANI ZAFAR** or **BAGHLA**: is situated in easterly direction from JANNATUL BAQI. Here was a stone which had the imprint of the hoof of the female mule on which the Prophet mounted. (Mule in Arabic means BACHILA).

(12) **MASJID-i-BANI HARAM**: On way to MASJID-i-FATH on the right side of JABAL-i-SALFA. In its cave the Prophet used to take rest at night during the Battle of Ditch.

(13) **MASJID-i-LJABA**: North of BAQI Cemetery. Once the Prophet visited the spot and died prayers there for a considerable time.

(14) **MASJID-i-UBAYY**: Adjacent to BAQI Cemetery. Near to it was the house of H. Ubayy b. Ka'b a Companion of the Prophet. The Prophet used to visit the house often and offered SALAT there.

Apart from these, there are so many other mosques. It is better to visit them, to offer two RAKAT SALAT there and to pray to Allah. Special attention

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should be given to the mosque of QUBA. After settling in Medina, the Prophet used to visit this mosque once in a week either on foot or animal's back.

THE WELLS OF MEDINA

The number of such wells in and around Medina which had one association or other with the Prophet is considerable. The most famous are :-

(1) **BIR-i-ARIS:** Near the mosque of QUBA. Its water was very sweet and clear. Once the Prophet along with his bosom friend, H. Abu Bakr sat on its brim.

(2) **BIR-i-ROMA:** situated in the valley of 'ATEEQ, west of MASJID-i- QIBLATAIN. Its water was very sweet and clear. Muslims were in dire need of its waters. H. 'UTHMAN, on the expressed wish of the Prophet, purchased it in 20 thousand DIR-HAMS from its Jewish owner and dedicated it to the whole Muslim community.

(3) **BIR-i-GHARS:** At a half mile distance in northern direction from MASJID-i-QUBA.

(4) **BIR-i-BUDA'A:** Near the Syriangate, situated in a garden. With the grace of the Prophet, its water was famous for curing purposes.

(5) **BIR-i-BUSSA:** Near BAQI' Cemetery. It is reported that once the Prophet washed his hands with its water.

(6) **BIR-i-HAA:** In front of MAJIDI gate, outside the northern boundary. It was the property of H. Abu Talha Ansari. When the Quranic verse: "LAN TANA LUL BIRRA HATTA TUNFIQU MIMMA TUHIB-BUN" (you cannot attain to righteousness unless you

spend out of what you love) was revealed, Talha dedicated the well to his relatives with the approval of the Prophet.

(7) **BIR-i-EHN:** East of MASJID-i-QUBA, near the mosque of SHAMS. The Prophet is reported to have made ablution with its water.

THE HOMEWARD JOURNEY

When you propose to return home, offer two RAKATS of SALAT below the MIHRAB-i-NABAWI in MASJID-i-NABAWI. Then offer greetings and salutations to the Holy Prophet and pray to Allah for the acceptance of your Hajj, safe arrival to home and for the gains in this world and the next. Finally recite the following DU'A:

اللَّهُمَّ لَا تَجْعَلْ هَذَا الْخَيْرَ الْعَهْدَ بِنَبِيِّكَ وَمَسْجِدِهِ
وَحَرَمِهِ وَيَسِّرْ لِي الْعُودَ إِلَيْهِ وَالْعُكُوفَ لَدَيْهِ وَارْزُقْنِي
الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ وَرُدَّنَا إِلَى أَهْلِنَا سَالِمِينَ
غَانِمِينَ أَمِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ط

"O! Allah make not this presence before Thy Prophet (peace be on him) and this visit to his Mosque and to his city as the last one but make easy for me another visit and make forgiveness and the goodness of this world and of the next my destiny; and bring me in safety and with reward to my family O! ARHAMUR RAHIMIN accept my prayer mercifully".

Grief and sadness, sorrow and anguish, pains and lamentation, weeping and wailing and the restlessness of separation from the Beloved of the Lord of

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الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ وَرُدَّنَا اِلَى اَهْلِنَا سَالِمِيْنَ
غَانِمِيْنَ اٰمِيْنَ بِرَوْحَمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ؕ

"O! Allah make not this presence before Thy Prophet (peace be on him) and this visit to his Mosque and to his city as the last one but make easy for me another visit and make forgiveness and the goodness of this world and of the next my destiny; and bring me in safety and with reward to my family O! ARHAMUR RAHIMIN accept my prayer mercifully".

Grief and sadness, sorrow and anguish, pains and lamentation, weeping and wailing and the restlessness of separation from the Beloved of the Lord of

the Worlds are the signs of true Faith and IMAN. Invoke once more Allah's Greetings and Salutations on the Holy Prophet and depart.

When the homeward journey is nearing end and you can see your city, read the following DU'A:

"AAIBUNA TAAIBUNA LI RABBINA HAMIDUNA"

اَيُّوْنَ تَايُّوْنَ لِرَبِّنَا حَامِدُوْنَ

Arriving in your city, first go to a mosque, offer two RAKATS of SALAT (the timings should not be MAKROOH). Then reciting the following DU'A enter the house:

"TAUBAN TAUBAN LI RABBINA AUBAN LA YUGHADIRO ALAINA HAUBAN".

تَوْبًا تَوْبًا لِرَبِّنَا اَوْبًا لَا يَغَادِرُ عَلَيْنَا حَوْبًا -

Again offer two RAKATS of SALAT at home and thank Allah that He brought you back in safety and peace and blessed you with the good fortune of Hajj and the visit to the City of the Prophet (Allah's greetings and salutations be on him).

You are to be congratulated.

JINAYAT and their punishments

After entering into the state of EHRAM, either for HAJJ or for 'UMRA, certain restrictions are imposed on you. Certain things which otherwise are HALAL (allowed), turn impermissible for certain period. These restrictions you have imposed on your-

self to seek the good pleasure of Allah. To remain steadfast to them have now become obligatory on you. Through this EHRAM you have made for yourself obligatory the compliance with the injunctions regarding HAJJ or 'UMRA. Moreover, certain restrictions are imposed because of your entry in the HARAM. Non-compliance with any of the restrictions, they may be of 'UMRA, HAJJ or of the HARAM, is known as JINAYAT (crime). The JINAYAT are of three kinds:

- (1) JINAYAT in connection with EHRAM
- (2) JINAYAT in connection with UMRA and HAJJ
- (3) JINAYAT in connection with the HARAM

SHARIYAT (Muslim Law) has fixed certain punishment for each JINAYAT. Some of the crimes are narrated here. In case a crime is committed, it is recommended that the matter be referred to a religious scholar ('ALIM), so that satisfaction is obtained.

(1) JINAYAT dealing with EHRAM

There are 8 such JINAYAT: (1) to wear stitched garment (restrictions for males only; ladies are allowed); (2) to apply scent (both for males and females); (3) for the males to hide the face and head and for the females to hide the face; (4) to shave or remove hair from any part of the body; (5) to clip the nails; (6) to kill or remove any insect from the body; (7) to indulge in sexual intercourse or even to try to enhance such a desire; (8) to hunt or shoot the land animals.

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the Worlds are the signs of true Faith and IMAN. Invoke once more Allah's Greetings and Salutations on the Holy Prophet and depart.

When the homeward journey is nearing end and you can see your city, read the following DU'A:

"AAIBUNA TAAIBUNA LI RABBINA HAMIDUNA"

اَيُّوْنَ تَايُّوْنَ رَبَّنَا حَامِدُوْنَ

Arriving in your city, first go to a mosque, offer two RAKATS of SALAT (the timings should not be MAKROOH). Then reciting the following DU'A enter the house:

"TAUBAN TAUBAN LI RABBINA AUBAN LA YUGHADIRO ALAINA HAUBAN".

تَوْبًا تَوْبًا رَبَّنَا اَوْبًا لَا يُغَادِرُ عَلَيْنَا حَوْبًا -

Again offer two RAKATS of SALAT at home and thank Allah that He brought you back in safety and peace and blessed you with the good fortune of Hajj and the visit to the City of the Prophet (Allah's greetings and salutations be on him).

You are to be congratulated.

JINAYAT and their punishments

After entering into the state of EHRAM, either for HAJJ or for 'UMRA, certain restrictions are imposed on you. Certain things which otherwise are HALAL (allowed), turn impermissible for certain period. These restrictions you have imposed on your-

self to seek the good pleasure of Allah. To remain steadfast to them have now become obligatory on you. Through this EHRAM you have made for yourself obligatory the compliance with the injunctions regarding HAJJ or 'UMRA. Moreover, certain restrictions are imposed because of your entry in the HARAM. Non-compliance with any of the restrictions, they may be of 'UMRA, HAJJ or of the HARAM, is known as JINAYAT (crime). The JINAYAT are of three kinds:

- (1) JINAYAT in connection with EHRAM
- (2) JINAYAT in connection with UMRA and HAJJ
- (3) JINAYAT in connection with the HARAM

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For each JINAYAT, punishment (JAZA) is fixed, no excuse whatsoever withstanding. If a QARIN commits this crime before the performance of the

'UMRA (of a QIRAN), then two punishments are fixed for him. If he is a QARIN and has already performed the 'UMRA (of a QIRAN), then only single punishment is fixed. If he has committed a JINAYAT just by mistake, then only punishment is fixed for him but he has not done any sin. But if he has committed a JINAYAT without any justifiable excuse or mistake, then punishment is fixed and he has also done a sin. If some body commits a JINAYAT under the impression that he can face the punishment and can do the atonement, then he has committed a great sin and his Hajj will not be accepted into the Grace of the Lord (MABRUR). Apart from undergoing the punishment, he will have to offer penitence (TAUBA).

Difference between JINAYAT 'with excuse' and 'without excuse'.

In present context, 'excuse' amounts to: fever, unbearable cold or heat, pain, louse (JUN) in great number, wound and every such thing in which there is much fatigue and exercise. Under such circumstance the SHARIYAT not only does not brand him as a sinner but instead of fixing one JINAYAT, allows him to select one punishment out of so many. In the case of the punishment for JINAYAT, because of mistake, shortcoming, unconsciousness and poverty, there will be no question of any excuse. In case of the JINAYAT of EHRAM, only one punishment will be fixed but there will be no sin.

If without any excuse or deliberately a JINAYAT of EHRAM is committed, then a particular punishment is fixed and sin is also committed.

THE PRINCIPLE

Because of sickness if stitched garment is worn or scent is used, shave is done or face is covered or the female so covers her face that the cloth touches it, then the JINAYAT is committed. Either an animal is to be sacrificed or Fasting for three days is to be observed or else six needy persons are to be fed or else wheat equivalent to Fitra amount or its equivalent money is to be distributed among those six. If JINAYAT was not complete, then he has two options: either half of the Fitra amount or wheat to only one individual or one day's Fasting. If the JINAYAT is complete and 'without excuse', then the sacrifice is binding, with no option of alms or Fasting.

That a particular JINAYAT is 'complete' or 'incomplete', depends according to circumstances:

(1) Use of stitched garments

To use a stitched garment in the state of EHRAM is forbidden. If such a garment remains for twelve hours on the body, then it is a complete' JINAYAT. The punishment for which entails animal' sacrifice (one goat or sheep or seventh portion of a cow); and in case of 'with excuse', you have three options: (a) Sacrifice (b) feeding of six persons and FITRA to them (c) Fasting for three days.

If the stitched garment is worn for an hour or so, then the JINAYAT is 'incomplete': as regards the punishment 'without excuse', Fitra is to be given. In case 'with excuse', you have two options: Fitra or Fasting for a day, If the garment is used for less than an hour, then in case of 'without excuse', you have

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two options: either some alms or one day's Fasting and in case of 'with excuse', some alms will do (wheat or bread or a small Saudi Arabian currency).

N.B. (1) If a person makes an intention for 'Umra or Hajj and recites TALBIYAH in stitched garment and remains in that condition for twelve hours, then it is a complete JINAYAT Condition of 'with or without excuse' will remain as above.

(2) If a QARIN has worn an stitched garment prior to the performance of 'Umra of QARIN then he will undergo double punishment.

(3) If a stitched garment is used like a sheet or TAHBAND then no JINAYAT is committed.

(4) The use of socks or of such shoes which cover the bone of the upper portion of the foot is forbidden under the state of EHRAM. If this is done for 12 hours, then the JINAYAT is 'complete'. If it is for a lesser period, then the JINAYAT will be 'incomplete'.

(5) The use of the stitched garment of the nature of a shirt, Sherwani, coat, underwear etc. is forbidden but not a stitched sheet (CHADAR) or quilt (LIHAF). The latter two are allowed because they are not stitched according to the measurement of the body.

The use of SCENT

Scent is disallowed both to males and females under the state of EHRAM whether on body or on sheet. If it is used in a large quantity, then JINAYAT is 'complete'. If it is used just nominally, then the

JINAYAT is 'incomplete'. Keeping in view the conditions of 'with or without excuse', the punishment, will be as dealt earlier.

N.B. (1) If olive oil or oil seed is used in large quantity as a scent, then JINAYAT is 'complete'. If used in small quantity then JINAYAT is 'incomplete'. The consequent conditions remain the same. There can be, of course, no punishment if oil is used as food or as drug.

(2) If scent is used before entering into the state of EHRAM and the smell persists even afterwards, then there is no harm.

(3) Applying of Myrtle (Heena / Mehndi) on the whole of the palm is 'complete' JINAYAT. Conditions of 'with or without excuse' remain the same.

(4) The use of GHEE, fat or linseed oil as food or on body is allowed.

(5) Cold or hot drinks if not specially scented, are allowed, otherwise disallowed.

(6) If a scented drink is taken many a times in one sitting, then JINAYAT is 'complete'. The conditions of 'with or without excuse' remain the same.

(7) If you find HAJAR-i-ASWAD in scented condition then under the state of EHRAM do not kiss or touch it. If it is touched or kissed, then the punishment of sacrifice or alms will depend according to the quantity of scent on your mouth and hands.

- (8) *To use a garland or to smell flowers is MAKROOH but without any punishment.*
- (9) *If scent has spread to an extent of 6 square inches and you remain in that condition for twelve hours, then the sacrifice is binding. If it is less than for 12 hours or the area covered is less than 6 square inches, then only alms will be sufficient.*
- (10) *If such a scented garment is used which is disallowed in the state of EHRAM, then two JINAYAT are committed. Hence two punishments.*
- (11) *If the scented cloth is immediately removed or washed, then nothing has happened. But if the scent has touched the body, then punishment becomes binding.*
- (12) *If the use of scent amounts to punishment, then the scent should immediately be removed from the body and the cloth. If the penalty is paid but the scent is not removed, then you will have to undergo a second penalty.*
- (13) *To use scented tobacco or cardamoms in betel-leaf is MAKROOH (all agree).*
- (14) *The use of unscented soot (SURMA) is allowed.*

TO COVER HEAD AND FACE

It is disallowed to a male either to cover his head or his face in the state of EHRAM but female is disallowed to cover her face only. This will result in JINAYAT if it is covered with a head-gear or garment

ordinarily used for the purpose. Whether it is 'with or without excuse', penalty is binding in both the cases but if they are covered with an object not commonly used for the purpose, then no punishment is fixed.

N.B. (1) *If such covering continues for twelve hours, then JINAYAT is 'complete and if it has been done 'without excuse' then sacrifice is obligatory. If it is 'with excuse', then three options are there: Sacrifice; Fasting for three days or feeding six persons.*

(2) *If 1/4 of the head or face is covered 'without excuse', then alms equal to FITRA will be binding. In case of 'with excuse', there are two options: alms equal to FITRA or one day's Fasting. For the lesser period you are to give away in charity a little amount.*

(3) *For females to cover the head under the state of EHRAM is as necessary as otherwise, although it may not be the part of the conditions of EHRAM. In other words, a female must do MASAHA (wiping of the head in WAZU) even if the head is to be uncovered for the purpose.*

TO REMOVE OR SHAVE THE HAIR

Even 1/4 shaving of the beard or head or the hair of any other portion of the body, whether intentionally or otherwise, is complete JINAYAT. If 'without excuse', then the penalty of sacrifice and if 'with excuse', then the option of the three conditions already narrated.

N.B. (1) *For the removal or shaving of 2 or 3 hair, you are to pay a little quantity of wheat or*

a bread. If the number increases more than three, then the alms equivalent to FITRA become binding.

- (2) If the hair are lost because of sickness or sleep, then there is no harm. While a MUHRIM is doing ablution, then for the loss of three hair he is to pay a little quantity of wheat.

CLIPPING OF THE NAIL

1. If the nails of one hand or both the hands or of both the feet or of all the four are clipped in one sitting, then the penalty of sacrifice is binding. Penalty of one sacrifice is fixed for clipping of one of them in one sitting. In four different sittings four penalties will be binding.
2. If broken nail is removed then there is no harm.

SEXUAL DESIRE

If something happens, then refer the matter to a religious 'ALIM.

HUNTING AND EHRAM

To hunt the animals of land or to inflict wound on them or to cut their feather etc. is forbidden and penalty will be binding.

N.B. (1) To slaughter goat, cow, camel, buffalo, hen (domesticated animals) under the state of EHRAM is allowed. To milk them is also allowed.

- (2) To kill a locust is also disallowed.
- (3) Within the precincts of HARAM, hunting is always disallowed. Even to cut the grass or the trees is also disallowed. It entails penal-

ty. MINA and MUZDALIFA fall within the HARAM but not the plain of ARAFAT.

JINAYAT OF HAJJ OR OF 'UMRA

- (1) To cross MEEQAT without EHRAM: If the intending pilgrim crosses MEEQAT without EHRAM, he will have to return back. If he does not do so and proceeds onward, then penalty of sacrifice will be binding, but not otherwise. You reach Jedda by plane after already crossing to MEEQAT. Hence to enter into the state of EHRAM before taking a plane.

- (2) TAWAF and PURIFICATION (TAHARAT): The Prophet is reported to have said (on the authority of Ibn Abbas): "the TAWAF of BAITULLAH is like a SALAT with a difference that in TAWAF you can converse. So whosoever talks, should talk of nothing but goodness (KHAIR)". It is reported on the authority of HAZRAT AISHA: "The first thing which the Prophet did, when he arrived for Hajj was WAZU and the second thing, the TAWAF". During Menstrual period a woman can perform all the RUKN of Hajj or 'UMRA but not TAWAF. It should now be clear that for TAWAF the cleanliness of body and of clothes and necessity of WAZU or GHUSL is binding.

N.B. (1) If at the time of TAWAF there is some NIJASAT (filth) on sheets or body, then it is MAKROOH but without any punishment.

- (2) If you have performed a TAWAF-i-QUDUM or 'TAWAF-i-WADA' or 'TAWAF-i-NAFL without WAZU, then alms equivalent to FITRA become necessary.

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- (2) If you have performed a TAWAF-i-QUDUM or TAWAF-i-WADA' or TAWAF-i-NAFL without WAZU, then alms equivalent to FITRA become necessary.

- (3) If you have performed the above three in such a condition where GHUSL was obligatory, then the punishment of sacrifice becomes binding. But if you re-perform TAWAF after GHUSL, then no punishment.
- (4) If you have performed TAWAF-i-QUDUM and then SAI' without WAZU or GHUSL (where it was obligatory), and now you make ablution or take bath (as the case may be) and then re-perform TAWAF, then you need not attempt SAI' again.
- (5) R epetition of TAWAF because of ablution is MUSTAHABB and because of GHUSL obligatory.
- (6) TAWAF-i-QUDUM is SUNNAT. Its non-performance is MAKROOH and, therefore, non-punishable.
- (7) If a complete TAWAF or even four circuits are performed without WAZU, then sacrifice becomes binding. For less than four, alms equivalent to FITRA for each circuit will do. If performed afresh after WAZU, then no punishment at all.
- (8) If some body performs TAWAF-i-ZIYARAT or even its four circuits in such a condition where GHUSL was necessary, then the punishment of BADANA (the sacrifice of the whole of the cow or the camel) will be binding. If before the sunset of the 12th ZILHIJJA the bath is taken and the TAWAF is re-performed, then there will be no punishment. If it is done after the 12th, the the ordinary penalty of

- sacrifice will be binding. If without GHUSL only upto three circuits are made, then only FITRA punishment will be binding. If the TAWAF is re-performed after necessary GHUSL, then there will be no punishment.
- (9) If some body performed TAWAF-i-ZIYARAT during the DAYS OF NAHR (from 10th to 12th ZILHIJJA) without WAZU and if he performs TAWAF-i-WADA' with WAZU during that period, then this TAWAF-i-WADA' will be taken as TAWAF-i-ZIYARAT and he will have to re-perform TAWAF-i-WADA'. No such concession will be allowed if it is done after the sunset of 12th ZILHIJJA and then sacrifice will be binding, because TAWAF-i-WADA is obligatory.
- (10) Though TAWAF-i-QADUM is a SUNNAT, if once it is started, it becomes WAJIB. It means if it is left unfinished after four circuits then sacrifice will be binding, and if it is left within three circuits, for every unfinished circuits FITRA punishment will be binding.
- (11) If TAWAF-i-'UMRA or even its one circuit is performed without WAZU or in such condition where GHUSL was obligatory, then sacrifice will be binding. But if it is re-performed after WAZU or GHUSL, as the case may be, then there is no punishment.

THE JINAYAT OF WUQUF-i-ARAFAT

If some body leaves the plain of Arafat prior to sunset, then sacrifice will be binding. If he re-enters

Arafat before sunset and leaves it after sunset then there will be no punishment.

THE JINAYAT OF SAI'

If the whole of the SAI' or its four runnings are left 'without excuse', then sacrifice will be binding. If it is 'with excuse', then there will be no punishment. If the whole of the SAI' or its parts are completed on a vehicle 'without excuse', then sacrifice will be binding. But if it is re-performed on foot, then there will be no punishment.

If upto 3 rounds of SAI' are left 'without excuse' or have been done on a vehicle, then FITRA punishment is sufficient.

THE JINAYAT OF WUQUF-i-MUZDALIFA

The timings of the stay at MUZDALIFA are between SUBH-i-SADIQ and the actual sunrise. If somebody leaves MUZDALIFA before SUBH-i-SADIQ, then the WUQUF-i-MUZDALIFA has not been performed and hence sacrifice binding. But if you leave 'with excuse', (e.g., if women and aged have to leave because of crowd) then there is no punishment.

THE JINAYAT OF RAMI

On 10th of ZILHIJJA you are to throw seven pebbles at JAMRA-i-AQABA. On 11th and 12th you are to throw seven each day more, i.e. in all 21 pebbles. If you throw only upto 10 pebbles or you do not perform the RAMI of one day or of all the days, then in all such cases only one sacrifice will be binding.

N.B. (1) If 2 or 3 pebbles are left to be thrown, then for each such pebble you pay the FITRA penalty.

(2) The RAMI of the 13th ZILHIJJA is not binding. But if you stay in MINA upto the morning of 13th then the RAMI for that day also becomes binding. Its non-performance will entail sacrifice.

THE SERIAL ORDER OF THE FUNCTIONS OF THE 10TH AND JINAYAT

The first function of the 10th is the RAMI of JAMRA-i-AQABA. If you are a MUFRID then the next function is to shave the head and if you are a QIRAN or MUTAMATTE then the next function after RAMI is the sacrifice and after sacrifice to shave the head. The non-performance of these functions in serial order will entail the punishment of sacrifice.

THE JINAYAT IN QURBANI

1. The Qurbani of QIRAN or TAMATTO should be done during the Days of NAHR. Its non-performance will entail another sacrifice.
2. All the sacrifice whether of QIRAN or TAMATTO or of any other DAM (punishment) should be performed within the precincts of HARAM and not beyond it.
3. The sacrifice meat of QIRAN and TOMATTO can be eaten by the person concerned or his friends but not the JINAYAT meat (reserved for the needy).

THE JINAYAT OF HALQ AND QASR

For the acceptance of HALQ or QASR of the BHARAM for UMRA, restriction of the particular spot

Arafat before sunset and leaves it after sunset then there will be no punishment.

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is imposed, i.e., within the precincts of HARAM; while in case of Hajj two restrictions are imposed: that of HUDUD-i-HARAM and the DAYS OF NAHR. It means that if you do HALQ and QASR of 'UMRA outside HARAM then sacrifice will be binding. Similarly if you do HALQ or QASR of Hajj outside the limits of HARAM and not within the DAYS OF NAHR then two sacrifices will be binding.

END

